THY WILL BE DONE: LINKING PRAYER AND MISSION

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ABSTRACT

Thy Will be Done: Linking Prayer and Mission

by

Dorothy McNeer O'Quinn

United Theological Seminary, 1996

Mentors: Bishop Hae-Jong Kim and Dr. Mary Olson

This Model of Ministry unites two aspects of the Christian faith, prayer and mission. It contains three components: a Sunday morning sermon series on The Lord's Prayer, five evening workshops relating The Lord's Prayer to mission, and mission projects which evolved from the workshops. The model was developed for the three small churches of the United Methodist Charge of Prince George County, Virginia, but will adjust to any size congregation. Results of the model were evaluated by qualitative and quantitative instruments and show growth and development in the understanding of and involvement in prayer and local mission by the participants.

ACKNOWLEDGMENTS

I appreciate the love and support of my husband, the Reverend Dr. James G. O'Quinn, while I was working on this project. Thank you Baby Duck! I thank my three sons, Blair (born 2-5-90), Payne (born 3-8-92) and Vaughn (born 10-20-93) for their laughter and kisses giving me the impetus to keep going.

I thank my parents, Mrs. Lottie Frazier McNeer and Dr. Rembert D. McNeer, Jr. for teaching me The Lord's Prayer. To my father for his support, and my mother for her proofreading skills, I will always be thankful.

My undying gratitude goes to the members and friends of Salem, Newville, and Sycamore, the United Methodist Churches of the Prince George Charge, for allowing the time and energy to go into this project. Their participation, enthusiasm, and prayers have been marvelous. I especially lift up my Context Associates who were instrumental in the design of the project: Calvin Brockwell, Carol Crawford, JoAnne Davis, Gibby Elder, Charlotte Garrett, Linda McAllister, Linda Maddra, Courtney Price, and Dorothy Stansell. During the implementation of the model, special tasks were greatly appreciated: Audrey Bain, Linda and Paula Eastep for the delicious refreshments, Madge Horne and Charlie Eastep for child care, and Brenda Schraner for keeping good notation for the final document.

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I wish to thank my mentors, Bishop Hae-Jong Kim and Dr. Mary Olson, for their suggestions, leadership and prayers. For guidance through the process, I would like to thank Ms. JoAnne Gilmore of the Doctoral Studies Office.

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THE LORD'S PRAYER[1]

Our Father, who art in heaven, hallowed be Thy name.

Thy Kingdom come, Thy Will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For Thine is the Kingdom, and the Power, and the Glory, forever.

Amen.

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[1]The Methodist Hymnal: Official Hymnal of the Methodist Church (Nashville: The Methodist Publishing House, 1939), 524. This hymnal was in use when I learned the Lord's Prayer.

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INTRODUCTION

Probing my childhood memories, my earliest recollection of church is at the age of three. I am standing on a pew, holding my mother's hand, praying The Lord's Prayer. Where my memory begins, my theology begins.

I have always been part of the church. Growing up the church doors were opened by the McNeer family every Sunday. Our social as well as spiritual lives revolved around the Methodist Church in the little village of Chester, Virginia. When I went away to college I continued to be actively involved in Sunday School and Worship each Sunday. For over one hundred and seventy years a McNeer from my family has been a Methodist minister. This tradition is an integral part of my life. It is part of the truth and the fabric of my being. The tradition skipped a generation from my grandfather to me, but I was ordained the year he died, so the family heritage continues without interruption.

In my sixteen years as a pastor of a local church I have witnessed the power of The Lord's Prayer in my parishioners' lives. Like me, they depend on this prayer when all other words fail. This Model of Ministry links prayer and mission so that one informs and grows upon the other. The Lord's Prayer provides the foundation because of its familiarity and contents.

The context for this model is three churches with memberships of 64, 115, and 150. The model is labor intensive, but not financially demanding, making it appealing to local churches with limited financial resources. "Thy Will be Done" was a Lenten Workshop involving three components: a sermon series on The Lord's Prayer during Sunday morning worship, five evening workshops relating the Lord's Prayer and avenues of mission, and mission outreach developed from within the workshop sessions. The sermon series concluded with celebrations on Palm Sunday and on Easter Sunday.

The following pages present the theology and methodology used to implement this workshop series as well as the results of this model of ministry.

CHAPTER ONE

MINISTRY CONTEXT: THE LOCAL CHURCH

The context for this Model of Ministry is the three-point charge in Prince George County, Virginia, that I serve as pastor. Sycamore, Newville, and Salem United Methodist Churches make up the Prince George Charge. The membership of the three churches is 150, 115, and 64.

As a pastor in a local church for sixteen years, I have served as an associate pastor of a 1,100 member urban church, a pastor of a rural/suburban church of 275 members, and a pastor of a suburban/urban church of 325 members. This is my first time serving a multiple church setting. I came to this appointment wondering how to minister to three separate congregations. It took a few months to get into the rhythm of preaching three times in rapid succession, but the rest of the work as a local church pastor remains the same.

Prince George County was created in 1703 by an act of the Virginia General Assembly. Bordered on the north by the James River and the City of Hopewell and on the west by Fort Lee, the Appomattox River and the City of Petersburg, the county was important for commerce in colonial times. In the last eleven months of the War Between the States, Ulysses S. Grant used Appomattox Manor in Prince George

County as his headquarters. Prince George County boasts 73 recognized historic sites, six of which are designated as State and National historic landmarks.

Along the James River, near Salem Church, there are the remains of the Flowerdew Hundred Plantation. This is the site of a famous cattle raid during the eleven-month Federal siege of Petersburg. Another plantation, Upper Brandon Plantation, is a royal land grant dating from 1616, and now owned by the James River Corporation; the paper company keeps the 1825 manor house and works the farm. This plantation is proud that it has the longest record as a farm under continuous cultivation in North America. Last year "the company," as locals call it, deeded hundreds of acres along the James River as a wildlife sanctuary; these cypress groves house the largest habitat of bald eagles east of the Mississippi River. Prince George now has the assurance that at least one large tract of land will remain undisturbed. Brandon Plantation, just a few miles south of Upper Brandon, has a large animal husbandry operation. The county's chief cash crops are corn, peanuts, soybeans, wheat, cattle, and hogs (and their by-products) as well as forest products.

Of the 276 square miles of Prince George County, two-thirds is managed forest land. They are planted in loblolly pine, oak-hickory, and oak-gum-cypress, according to the Industrial Development Authority of the county. The report claims 67% of the forests are owned by farmers and private individuals, 31% by forest industries, and

2% by the government.[2] Prince George is also part of the coastal plain, with small swamps and creeks scattered throughout the county. These swamps are part of the Great Dismal Swamp ecosystem. Public Schools are delayed more due to swamp fog than because of ice and snow.

With a population of 28,899 according to the 1994 figures, there are probably more opossums living in Prince George County than people. According to 1990 census data, Prince George County has low unemployment (2.5 percent) and high family income ($38,950 median household income in 1994). Fort Lee is the largest employer in the county.

Education is valued in every category as the schools rank first or second in the state of Virginia. Prince George County Schools are known in the region for excellence. There are eleven schools in the county: five primary, two middle, two junior high, one senior high and one vocational school. The student enrollment is 5,000 students; the student/teacher ratio is 20:1. Almost 60% of the high school graduates continue their education.

Prince George County is near several industrial centers. Hopewell is known for chemical manufacturing; Petersburg is the home of R.J.R. Nabisco and Philip

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[2]This information was contained in a packet of materials published and distributed by the Industrial Development Authority of Prince George County, Virginia, August, 1994.

Morris Tobacco; Fort Lee is major army training and supply depot for the eastern half of the United States. Richmond, the state capital, with its employment opportunities is a short drive away. The 1990 census information of occupations lists: Manager/executive 9.8%; Professional 10.2%; Technical/sales/support 33.0%; Service 13.9%; Farming/forestry 1.7%; Craft and repair 14.4%; Operator/inspector 8.4%; Transport/moving 4.2%.[3]

Support services for companies are limited, thereby limiting the type of business locating in the county. There are three interstates that extend through Prince George County, I-295, I-95, and I-85. U.S.460, U.S.301, and U.S.1 also go through Prince George. The census data shows the average drive to work for citizens in this county is about 25 minutes. This is a commuter community nestled in the rural countryside of Virginia. Most of the citizens were either reared here or moved here to enjoy country life in close proximity to the entertainments of the city. Prince George County is beginning to make the necessary provisions for water, sewer, and roadways for the county to grow. Consensus from the county planning department to the church pew is that major growth in industry and single family dwellings is about five years away.

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[3]United States Bureau of Census, 1990, as cited in Mediamark Research, Inc. New York. March 29, 1995.

Unless a home is in a subdivision or part of a family holding, it is rare that zoning will allow a home on less than five acres. The average home value in 1990 census figures was $84,864; the average rent was $382 a month. With the rich and long history of the county, 74.2% of the homes have been built since 1960. Demographic figures from 1994 report that 79.7% of the households earn between $15,000 and $74,999 a year.

Prince George is a relatively young county. In 1994 the population breaks down:

0- 4	7.9%
5-14	14.2%
15-24	17.9%
25-44	33.5%
45-64	19.5%
65-74	4.7%
75-84	2.0%
85+	0.4%

The median age is 31.4 years. Seventy-five percent of working age women are employed outside of their homes.[4]

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[4]United States Bureau of Census, 1990, as cited in Mediamark Research, Inc.

The racial makeup of the county is Caucasian, 67% and African American, 28.6%. The other peoples listed in 1994 are Native Americans, 0.4%, Pacific Rim, 2.4% and other races 1.5%. Along most of the long winding roads there are Caucasian and African American households interspersed among the forests. Most homes are found in clusters of five or six along these pre-World War II roads. Only in the recent development of tracts of land and some subdivisions do the races and economic levels segregate. Within a five-mile radius of each of my 100+ year old churches is found a microcosm of county life: racially and socio-economically.

SALEM CHURCH

Salem Church is a former Methodist Protestant Church, begun in 1868. A one room church was built as a part of the Maryland Conference, Surry Charge. The Methodist Protestants were the first Methodist denomination to ordain women. Helenor Davison, whose husband Moses was ordained simultaneously, became the first woman pastor in the Methodist Protestant denomination and part of the first clergy couple. Methodist Protestant polity included a loose affiliation to the Annual Conference and great congregational authority. Bishops in the Methodist Protestant tradition were not as powerful in the local church as they are now in the United Methodist Church. The Methodist Protestants merged with the Methodist Episcopal Church, South, and the Methodist Episcopal Church, North in 1939 after their talks with the Presbyterians broke down. Though very few members remember the days of

Methodist Protestantism, Salem retains an independent spirit and the desire for the annual conference to leave them alone.

Salem sits on historic Route 10 near the great plantations in Virginia. Route 10 is registered and maintained as a historic route through the plantations of the James River. The village of Burrowsville consists of an early colonial Episcopal Church, an African American Baptist Church, Salem Church, an elementary school which is slated to be closed in five years, a Ruritan hall, a volunteer fire department, and a naturalist painter's gallery. There is not much left in Burrowsville, even by Prince George standards.

Two of the plantations in the immediate area employ church members as farm workers, office staff and managers. Other members work in the industries in Hopewell or in small support businesses. Several members are college graduates: teaching, nursing, and working in the computer science field. Those who do not have higher education are sometimes skeptical of those who do. Salem, as a congregation, would never put someone down; they need everyone they can get to be a part of the congregation.

Salem is being reborn. Just five years ago the attendance averaged five per Sunday. Now their attendance averages thirty-three, and half of the congregation is children. Their strength is in putting children first. Children are loved and accepted no

matter who they are or the circumstances under which they live. Salem has a single mother of an invitro-fertilization child. The church accepts children with their divorced parents, and the traditional family unit, including two families with six children. Though noise in worship bothers some of the older members, they never voice it to the children. They are grateful to God that Salem has children, and therefore a future. Vacation Bible School at Salem is the most creative and fun-loving I have ever experienced. Without enough classroom space, they moved four classes out into the yard, in shelters, and under tarps. The nursery, which consisted of my infant son, Vaughn, was a crib in the sanctuary with the adult class. Lack of space has forced the leadership to be innovative, and they have met the challenge.

Throughout its history, Salem has been a small membership church. The earliest membership records show that in 1884 the church had 35 members. In 1994, 65 members were on the books. Land behind the church was given for a cemetery in 1923. Five years later the Sunday School rooms of the Oak Hill Church, which had closed, were moved to the site and connected to the sanctuary. Major renovations of the facilities have taken place twice: in 1952 and in 1990. Continental Can Company gave the church 1.01 acres in 1960. For more than fifty years there has been talk of building a fellowship hall and kitchen. It was all talk until four years ago. At that time they voted to hire an architect and begin raising funds, and the fund raising went well. However, they soon discovered that the ground was shrink/swell soil. A neighboring county had recently experienced a major scandal over building permits, shrink/swell,

and collapsing buildings. Prince George County reacted by setting stringent standards for new construction on shrink/swell. Difficulties with the architect ensued. When I arrived, I had been prepared by my predecessor to look for construction to begin any minute. What I found was a discouraged group who were unable to decide the next step.

After two months of checking the landscape and getting all the facts and figures I could, I initiated a difficult discussion during an Administrative Council meeting. Laying it on the line, checking to make sure the members agreed with the facts, I then said, "We have two options: the first is to build this social hall within a year, or the second, to close down." There was a period of silence. I had dared to verbalize what they knew deep within their hearts. They voted to move forward with construction. I cautioned them that if they voted that way I would hold them to it.

Bishop Thomas B. Stockton, former Bishop of the Virginia Annual Conference, required vision statements from every church for 1995. Salem's "Vision Statement" was "To build a Fellowship Hall!" In March, trying to bring the charge together, I asked Sycamore and Newville to receive an offering for Salem's building. They responded with gifts totalling $6,000. Salem's members burst into tears at their brothers' and sisters' generosity and love. The other churches feel very glad that they can be part of it. One person from Newville said, "When they (Salem) finish building,

we'll need them to help us start us on a new social hall and Sunday School rooms." In other words, if Salem can do it, Newville certainly has nothing to fear.[5]

Salem's biggest weakness is that they have few workers. Everyone has to be involved in everything. The older folks are so glad that the young ones (30-55 year-olds) are participating that they have, for the most part, given over the reigns of power. The 70 - 90 year olds are asked to give advice and are respected, even if their advice is not followed. The two groups know that they must have each other to survive, so they have chosen to live together in harmony. Theologically, they remain a Methodist Protestant congregation, with high lay participation and distrust of ecclesiastical authorities. It has surprised them that I have been able to work within the Virginia Annual Conference hierarchy to get them grants and other support that they have needed to build their social hall. They may yet come to an understanding of the system of the church.

NEWVILLE CHURCH

Newville Church got its start while four men were waiting for their newspaper in the spring of 1882. Discussing the absence of a church in the community, Mr. James E. Smith spoke up and said he would match any donation. Mr. Thomas W.

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[5]Salem Church has completed and dedicated their social hall and is working with an architect on Sunday School classroom renovation. Newville Church has constituted a Building Committee to work out the details for an enlarged social hall, more classrooms, and increased seating in the sanctuary.

Adams gave $50.00 on the spot. Mr. George W. Williams promised $25.00 plus enough work to equal the $50.00 given by Mr. Smith and Mr. Adams. Mr. L. J. Hobbs pledged the land. None of these men belonged to a church until they built Newville Church.

The community of Newville has undergone many changes in its 125 year history. Since the courthouse complex was moved a few miles west several generations ago, the village has all but evaporated. All that remains is the church, one country store with apartments above the store, and eight single family homes. In this community setting, Newville Church with a membership of 116 must be considered a "mega-church!"

Newville is located six miles south of Route 10 and six miles north of Route 460; both roads are commuter and trucking corridors from Tidewater to Richmond. The church is on Hines Road, an unmarked road which links the two highways. The northern four miles of Hines Road has houses about every acre near the road. Heading south toward Route 460 and the town of Disputanta there are few houses, one African American Baptist Church, and acre after acre of tree farms. As one approaches Disputanta there are houses on one third of an acre lots. Disputanta has an elementary school, a volunteer fire department, a United Methodist Church, an African American Baptist Church, a quick mart which sells gasoline and has a small snack bar, a video rental/sandwich shop, three antique shops, and a post office.

The majority of Newville's members live between the courthouse on the west, Route 10 on the north and east, and Pole Run Road to the south. As with Salem and Sycamore, people pass other United Methodist Churches to attend Newville.

The members of Newville have more years of higher education than the people at the other two churches. There are current and retired school teachers and school support staff. Several members own their businesses; a few are quite profitable. Many were or are office managers and workers in the industrial plants in the area. Several members have political appointment jobs at the courthouse. The chairperson of the Board of Supervisors attends regularly although she is not a member. Most of the young adult homes have computers for home records and children's school work. The older members, who did not have an opportunity to go to college, made sure that their children and grandchildren avail themselves of higher education. Only at Newville have I heard parents expressing joy or concern over their children's school progress.

Newville Church followed its surroundings. For many years the church remained static with a membership of 116 and worship attendance of 45. The young folks stayed home with their children, and the older folks got older. Hopes remained high for "one day," but talk was all that was accomplished. When I arrived thirty people attended worship, including two children. There were no youth. The small sanctuary looked empty.

Now, Newville averages 65 at worship. The Sunday School Superintendent actually takes the roll during worship and Sunday School, and cards are sent to those who are absent more than twice, which has helped keep the attendance climbing. The rise is not in visitors but in long time members coming back. Apparently people have heard that good things are happening at Newville, and they need to come back and see for themselves. People who have not attended in ten to fifteen years are now regulars. It is another success for Newville. The young families are now outnumbering the retirees; everyone is happy about that. A swing set was purchased so now the outside of the church looks friendly to children. This spring the old shrubbery next to the sanctuary were pulled up, and flower beds made and planted. Several members have greenhouses at home and are delighted that their green thumbs are now appreciated.

Newville has fifteen in the youth group, led by two women. Most of the youth have grown up together and many are cousins. Their projects alternate between missions and things for themselves. They have been slow to get to know me, but I attribute that to lack of pastoral involvement in children and youth activities in the past. The counselors agree with me. It is taking time, but we are making progress.

Construction is beginning on a sub-division adjoining the church property. Newville is waking up to the possibilities of new families near the church. They have prepared gifts to be given to each first time visitor at the end of worship. The Evangelism Committee knows it needs to visit more, and it has developed strategies to

help people ease into visitation. Newville's Vision Statement for 1995 is "To open our doors and our hearts to those who have no church home."

SYCAMORE CHURCH

Sycamore, the largest of the three churches, averages seventy at worship. In 1971, the strongest church on the charge, Trinity in Disputanta, became a station church, and Sycamore has enjoyed the position of strength on the charge. Sycamore is used to having the biggest youth group, United Methodist Women, and Vacation Bible School of the three churches left on the charge. They like a small country church and do not desire to be anything more, unless it suits them.

Sycamore Church is located in the northwest quadrant of the county. The parish boundaries are the courthouse complex to the west, Hopewell to the north, Pole Run Road to the south, and to Old Town Road on the east. Located on Old Stage Road, (the oldest stage route in the county) it was moved to its present location after the War Between the States. Built in 1845, the church was the site of a skirmish between the southern forces of General Wade Hampton and the Federal forces encamped around the church. The building was left in very bad condition; the floorboards and benches had been burned for firewood. After the battle, members brought chairs from home and had services again. By 1875 it was apparent a new building was needed. Land was given a few miles away. To provide continuity, timbers were taken out of the 1845 church and used to construct the present building.

The new building included a balcony intended for the seating of former slaves. The present structure is a compilation of six separate building projects to provide a sanctuary, entrance way, Sunday School rooms, fellowship hall, kitchen, and stew shed. The church is surrounded by farms and single family dwellings. Until this year, sheep grazed beside the building.

The majority of the members work in industry. Many of the Sycamore folks are union workers for Firestone, Allied Signal, and other plants. These folks work with their hands as electricians, plumbers, and carpenters, as well as on the manufacturing line. That is why so much of Sycamore's building was constructed by church members. Though there is only one full time farmer, many people own large tracts of land, some of it in the family for generations, and they take advantage of differing government programs for farmers. Fresh eggs, fruits, vegetables and game, in season, are abundant. Almost all are good cooks and enjoy getting together to eat.

Sycamore Church is basically a two extended-family church. These families, the Williams and the Elders, have intermarried to the point that most folks are kissing cousins two or three times. Sunday becomes the time for the roll call at the family reunion. They always check to see who is present. If you are not related to an Elder or a Williams, you are probably a good friend in order to gain entrance. Friends are treated more as family, than friends. These new folk choose to come to Sycamore because this type of close, very personal relationship is important in their life.

As in most families, when things are going well, life is grand. However, when there is disagreement in an Administrative Council meeting, I find it necessary to figure out if the disagreement is a church or family issue. A few of the more open and receptive leaders are concerned about family issues being church issues. They are now trying to filter squabbles through the family lens and are beginning to deal very well with solving some long festering problems.

Sycamore has the strength of family loyalty and the ability to care for one another. Their Vision Statement for 1995 is "To continue the tradition of a warm family church while reaching out to the community in Christian love." When members experience difficult times, Sycamore rallies to their defense and aid. I have experienced their generosity and compassion. I placed our three-year-old special-needs child on the prayer list. Not a week goes by that someone from Sycamore does not tell me they are praying for him. When I placed my brother-in-law who has Acquired Immune Deficiency Syndrome (AIDS) on the prayer list, no one flinched. Regularly I am asked how he is getting along. Never once have I been asked "how he got it."

A weakness of Sycamore is that persons do not always find it easy to enter this two family church. Sycamore does not see, much less acknowledge, that they could be clannish. Few churches, though, ever acknowledge that they are anything but friendly. This makes it difficult to make the church and its program user friendly for the

visitor. Heaven help the visitor whose child needs to go to the bathroom during the service.

Sycamore's worship service has a relaxed atmosphere. Sycamore chooses to worship at 8:45 am on Sunday morning. During prayer time, the chancel rail is filled with persons interceding for others. The membership is unafraid to cry or laugh when their spirits are touched. Theologically and politically Sycamore is the conservative church on the charge. Though they provide a nursery every week, many of the infants remain in the service. There is a wonderful undercurrent of adventure as these children move and barely whisper to their parents and grandparents. This congregation is full of hugs. I realized I had been accepted by the chairperson of the Administrative Board when he walked halfway down the aisle, hugged me and wished me a good week.

Sycamore has been the biggest church on the charge for so long they have become lethargic. They were allowed to do as the moment fancied them and were not challenged to be any more. One of the interesting developments in the last three months has been the emergence of strength in Newville Church. No longer does Sycamore have the best youth group; their youth group is struggling. No longer does Sycamore have the best Vacation Bible School; Salem has developed that. No longer does Sycamore have the most in worship; Newville's attendance is increasing. This could be the best thing that could happen for Sycamore, although they do not see it

yet. Sycamore is beginning to get jealous and that may bring them out of their complacency.

THE PRINCE GEORGE CHARGE

Previous pastors managed the work load of the charge by keeping the churches operating as separate entities. With new members comes the realization that people do not know everyone in the other churches any more. Church members are wanting more from their church than just Sunday morning activities. In order to have the numbers necessary to maintain programming, the younger members are looking charge-wide. Out of this climate came the desire to create a Model of Ministry that would not only work in the churches on the charge, but perhaps bring them together as they worked through The Lord's Prayer.

As the Context Associates met, they began to appreciate the value of the three churches working together. As the workshops progressed, participants expressed their appreciation for getting to know the members of the other churches and the possibilities for mission that exist when you are dealing with 300 plus people rather than one church of 100. This Model of Ministry has helped the members of the three churches work together in new and different ways.

CHAPTER TWO

THEOLOGICAL FOUNDATION

Prayer is the essence of faith.

Prayer is the miracle of being heard.

Prayer is the ability to relate to our creator.

Prayer is what connects us to God.

Prayer is the power behind sharing our faith and helping others.

Life with God is a life of prayer.

Prayer begins with God. With words so great the universe was created, God's power is beyond human comprehension. From blades of grass struggling to push through the soil, to tall pines bending in the wind, it is a creation full of wonders yet to be discovered. There is still so much to learn about God.

The Lord's Prayer is part of our church history and tradition. As an act of worship, corporately or privately, we join all the saints before us when we pray the prayer Jesus taught His followers. That historical connection is important and should never be underestimated. Living in a young nation, with few civic traditions more than 300 years old, The Lord's Prayer provides tradition. Other prayers are spontaneous outpourings of the soul. The Lord's Prayer is the foundation upon which

all other prayers are lifted to God. It begins by speaking of God's love and ends with our petitions for life from God.

Churches teach personal piety and living in mission to others. These two aspects of Christian life are rarely, if ever, linked within the Church. A fractured Christian persona has been created by this practice. Prayer and mission must be brought back together and thus enhance the wholeness of the individual and of the Church.

Since The Lord's Prayer is one means of learning about God, it can be the foundation for understanding of God and humanity's role as God's children. As Christians pray, so we are. As the Church prays, so it is. As we serve in mission, so we are. As the church serves in mission, so it is.

OUR FATHER, WHO ART IN HEAVEN

"Our Father" describes our relationship. We are partners with God who established us in relationship even before we were conscious of God's presence. This relationship is based in love. The desire of God is to be intimately part of the lives of God's creatures, human beings. For our part, we are at times close to God. At other times, we distance ourselves from God and God's love.

Our relationship with God has many facets, including how we address our Almighty Creator. The Bible contains many ways to express the attributes and relationships we feel toward God. God is understood as a judge, with authority to decide our fate (Romans 2). God is a good parent who loves us no matter how unloving we are (Luke 15:11-32). The protection of God is given in a pillar of fire by night and a cloud of dust by day (Exodus 13:21). Depending on the state of our soul, we choose words which best describe our relationship to God at that moment. Much of the time, we use descriptions which help us feel safe and comfortable.

"Our" is a comforting word. It is not an owning, like "our" house or "our" dog. "Our" is the way we, as creatures, claim to be part of God and call God part of us. The personal pronoun is a means of connecting with the Creator. We do not live in isolation from God. God is with us. "Our," as a plural pronoun, also implies the corporate nature of the relationship. This "our" prayer is to be corporate. Very early it became the prayer of the Church. As a prayer of the baptized during eucharist, converts were taught The Lord's Prayer right before their baptism. The "Lord's Prayer" was one of their first responsibilities after the cleansing waters.[6] Through the years The Lord's Prayer has moved into the public domain. Now anyone walking into the church can learn it by rote. We are part of the human family, but more important,

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[6]Jan Milic Lochman, "The Lord's Prayer in Our Time: Praying and Drumming," in The Lord's Prayer: Perspectives for Reclaiming Christian Prayer, ed. David L. Migliore (Grand Rapids, Michigan: Eerdmans Publishing Co, 1993), 14.

we are part of the family of God. There is no room for spiritual egotism. As Martin Luther says:

> The Lord's Prayer binds the people together, and knots them one to another, so one prays FOR another, and together WITH one another; and it is so strong and powerful that it drives away even the fear of death.[7]

God is the head of the family. In Biblical times this meant father or patriarch of the tribe. That is why Jesus could speak of God as "Our Father." Jesus expressed His relationship to God when He addressed God as "Abba, Father" (Mark 14:36).[8] Jesus is the only one in Matthew, Luke and Acts to address God as Father. By the use of the term, "Father," Jesus stressed all that is good with fatherhood: love, trust, and constancy. Today the term "father" is weighed down with baggage. Modern thought is that the male image of father restricts our learning about God. It also constricts those persons whose experience, or lack of experience, with an earthly father was less than positive. However, the image is meaningful and comforting to many Christians. Every Sunday, we pray The Lord's Prayer in worship. Where it is workable and not contrived, as in pastoral prayers and sermon, I use different pronouns, adjectives and metaphors to speak of God to give everyone some way of relating or beginning to relate to God.

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[7]Martin Luther as quoted by Patricia Wilson-Kastner, "Pastoral Theology and the Lord's Prayer: We Dare to Pray," in The Lord's Prayer: Perspectives for Reclaiming Christian Prayer, ed. David L Migliore (Grand Rapids, Michigan: Eerdmans Publishing Co., 1993), 131.

[8]All scripture quotations are from the New Revised Standard Version of The Holy Bible.

HALLOWED BE THY NAME

"If we are bidden to pray that God's name--that is to say, God's very person and presence--should be hallowed, it is because in the world as it is God's name is not hallowed."[9] The "world" could care less that there is a God, active or inactive in the affairs of earth. Hallowing, making holy or setting apart, moves beyond the ordinary or daily into the realm of special significance. Jacob was afraid when he realized God's presence with him. "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Genesis 28:17b). So awe struck was Jacob that he set up a pillar and anointed the place Bethel. It was holy ground as Moses had found with the burning bush (Exodus 3). Holy, by the nature of God, also brings with it fear. The presence of God is life changing. For Moses it was a physical alteration as well (Exodus 34:29-30). Isaiah saw "the King, the Lord of hosts," and reckoned himself lost (Isaiah 6:5). For Isaiah this vision of God, seated on the throne, robes filling the temple, was a conversion experience, as it was for Moses and Jacob. Peter, James and John were also affected by the Transfiguration of Jesus (Luke 9:28-36). In the presence of Christ, they were fearful and awe struck.

Hallowing is possible only when we keep the power and love of the Godhead before us. God is One, yet has many names. Three of the understandings of God

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[9]Wilson-Kastner, 134.

come to us as Creator, Redeemer, and Sustainer.[10] God is not confined to one location or nation. God is greater than human efforts to contain. When Moses wanted to know God's name, it was an effort to have some control over a situation where Moses was not in the power position. God told Moses, "I AM WHO I AM" (Exodus 3:14). That told Moses God was different. Unlike other gods worshipped at this time, God was not known by a static, passive noun. God's name is a verb, an action, a movement. "I AM WHO I AM" describes and names God at the same time.

God is one who acts. The world was not created and then set loose on its own to do or die. God actively relates to humanity. That is the nature of God's power. It is the giving power of God creating humanity (Genesis 1 and 2), providing the way to freedom (Joshua 3), and gathering humanity as a hen cares for her chicks (Matthew 23:37).

The Apostle Paul speaks of the giving nature of the Divinity in Jesus:

> Let the same mind be in you that was in Christ Jesus,
> who, though He was in the form of God,
> did not regard equality with God as something to be exploited;
> but emptied Himself, taking the form of a slave, being born in human likeness.
> And being found in human form, He humbled Himself and became obedient to
> the point of death, even death on a cross. (Philippians 2:5-8)

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[10]I use Creator, Redeemer and Sustainer instead of the traditional Father, Son and Holy Spirit as a way to broaden the understanding of the Trinity.

The emptying of self for another is relational power, but God's power is not limited to giving. "Relational power involves both a giving and a receiving."[11] God willingly receives our praise for God's gifts and love. As we lift our prayers, God accepts the gift of our hearts.

We pray to this relational, hallowed God. The same God, who created us, is also the God who can destroy us. The God of love is also the God of judgment. As already stated, God is seen as a father figure. This is God the good parent, the Father, the Creator. This is our awe inspired response to God. As the wisdom writer proclaimed, "The fear (awe) of the Lord is the beginning of knowledge; fools despise wisdom and instruction" (Proverbs 1:7). Yet God is more than just a powerful force or a natural phenomenon. The power of God reveals the person of God.

Jesus is our Savior and Redeemer. Jesus died on the cross for the sins of the whole world. That was the greatest gift ever given to humanity. Jesus Christ has given to us the opportunity to move away from sin towards God. Through the Gospel stories we learn how to live in love with our family and friends, and with our God. Jesus is our friend, who always listens when we need to talk. God's Son relates to us as friend to friend. There is a difference between a caring friend and a powerful creator. We hold this difference in tension as we relate to God. We want to sing "What a Friend

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[11]Bernard Loomer. "Two Conceptions of Power," Process Studies V6 N1 (Spring 1976). I am grateful to Carolyn Stahl Bohler, PhD., for sharing this article.

We Have in Jesus" and "In the Garden." We want to know that "Yes, Jesus Loves Me." This feels good, and it is refreshing to believe that someone, somewhere, loves and cares for us. There are many uncertainties about our lives: employment, crime, social security, nuclear threats, ecological disasters. We live with so much fear that we need to be comforted. Jesus, as a person, lived on this earth. We can relate to Jesus as our dependable friend (Matthew 14:22-33).

Yet with power at Pentecost, the Holy Spirit roared into the followers of Jesus. They became missionaries of the Good News. The Holy Spirit is still our guide, our comfort, and our helper. It is the Holy Spirit who moves us to share our faith. It is the Holy Spirit who cheers our mission efforts. The still small voice inside our hearts that nudges us in the right direction is the Holy Spirit. Sometimes, we need for the Spirit to proclaim the truth.

With the Holy Spirit at Pentecost came the empowering love that formed the Church. The Church became the anchor for faith in Jesus the Savior. The faithful gathered for prayer and praise of God and Messiah. The congregation is called to proclaim God's love to family, neighbors, and in fact, the whole world. The Holy Spirit is our guide, our comforter, our advocate, and our sustainer. A dove, tongues of fire, the wind, and the breath of God are all images of the movement and power of the Holy Spirit (Matthew 3:16, Acts 2:2-3).

We set the Godhead apart and consider it hallowed. We call God holy in all aspects of life. It is within the life and love of the Triune God that we learn of the unique love of God, and to live out of that love. The trinitarian understanding of God as Creator, Redeemer, Sustainer, gives us a means to speak of and pray to God.

THY KINGDOM COME

Jesus ushered in the realm of God with His arrival in Bethlehem.[12] Jesus came to earth to teach and to reach a people estranged from the love of God. Throughout His earthly ministry, Jesus had a mission to share God's love with the people. Jesus looked into people's hearts. Needs were met as the occasion arose: the healing of an epileptic son (Matthew 17:14-20), the raising of the widow's son (Luke 7:11-17), the restoring of a Gerasene (Mark 5:1-20). Jesus gave us His example to follow.

To pray for the realm to come is a vow of the future: a dream, a goal, a vision. It is our hope that this present world is not an end in itself, for the nations of this world have not become the realm of God and the Savior.[13] This world, then, is the beginning point for living in God's love. It is here that we learn of God's love, witness to the gospel, and help people in need.

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[12]The Lord's Prayer, as translated in The United Methodist Hymnal and The Book of Worship uses the word "Kingdom". In this chapter I will use the more inclusive word "realm."

[13]Wilson-Kastner, 134.

> You are those who have stood by Me in My trials;
> and I confer on you, just as my Father has conferred
> on Me, a kingdom, so that you may eat and drink at
> My table in My kingdom, and you will sit on thrones
> judging the twelve tribes of Israel (Luke 22:28-30).

The slow progress of the church in social justice issues, civil rights, economics, and inclusion of all persons is frustrating. It is as if the church does not want to hasten the day of Jesus' return by the redemption of the world. It is as if the church is more afraid of social standing than social justice.

> The gospel of the kingdom is best proclaimed by the church when, in the power of the Spirit of the King, it preaches, teaches, and dedicates itself to authentic kingdom activity in the confident hope that God's universal salvific reign of righteousness and peace will be manifest within the church itself, among all humankind, and over all of creation. This is the context of the church's fervent prayer, "Thy kingdom come, thy will be done, On earth as it is in heaven.[14]

The Church has from the beginning lived under the dual proclamation of "Repent, for the kingdom of heaven has come near" (Matthew 4:17) and "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you" (Matthew 12:28). The realm is here and not here. We have one foot still in the old ways, and one foot is crossing the threshold of a new way to be involved in God's love.

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[14]David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (New York: Orbis Books, 1994), 103.

THY WILL BE DONE

Sometimes our prayers of petition are answered quickly and directly - one we love pulls through a life-threatening crisis. Another time, one we love dies, despite prayers offered on their behalf. As pastor, I cringe whenever I hear, "It was God's Will." This is a means of defending God, "to use words and ideas to transform bad into good and pain into privilege."[15] God does not need to be propped up or defended. Most of what is attributed to "God's Will" is due not from God but from natural forces: biology, chemistry, geology, climatology. True, these forces were set in motion by God, but God does not will a person's home to be destroyed by a tornado, or a deadly accident to occur, or for cancer to consume. To espouse that view is to declare that either God is arbitrary, favoring now, withdrawing favor later, or that God is capricious and random in action. It begs the question "Why me, O God?"

Job faced the issue of "why me" when he asked God to declare the sin that he, Job, had committed (Job 6:24-30). Job wanted and needed to know how he had offended God, what evil had he committed, what sin was his guilt. If Job had missed the mark, the traditional definition of sin, then he was of such righteousness that he would confess the sin once it was known. If, as Job believed, he had not sinned, then he needed to search for the answer to "why me?"

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[15]Harold S. Kushner, When Bad Things Happen to Good People (New York: Schocken Books, 1981), 23.

God wills for us to love and be loved (John 13:31-35). God does not will horrible things to happen to us or those we love. When tragedy strikes, God is with us, to help us through the rough times. It is God's Will for us to learn from our experiences. We gain knowledge, wisdom, and insight into God's love as we are open to maturing in our faith. As humans, we open to God when we pray. As Christians, our faith matures as we pray.

God's Will is for goodness and love to prevail over sin and evil. Sometimes it is clear what the church needs to do: A family is burned out of their home, and the church helps them rebuild their lives. At other times it is more difficult to know what a church should do. A sizeable donation is received from a tobacco company to add a Sunday School building. What is the proper response? How can we be sure our decisions are right when some people discern the Holy Spirit one way and some another?

It takes the collective praying and discerning power of the entire congregation to work through difficult fuzzy areas. Our prayer then becomes Jesus' prayer in Gethesame, "Not my will but Yours be done" (Luke 22:42). Even then, we may not feel the assurance Jesus must have experienced. Sin can blind us to the workings of the Holy Spirit in our lives. So, with some issues, it is only in looking into our past that we can detect God's Will and direction for our lives.

ON EARTH AS IT IS IN HEAVEN

"In the beginning God created the heavens and the earth..." (Genesis 1:1a). God continues to be part of all that God created. Earth, because of human freedom exercised in sin, is now an imperfect world. Suffering and despair are present at every socio-economic level. Heaven is that place where life is better than what is presently experienced. Life is different in heaven because God's realm is in place. Spirituals imagine heaven as a place with shoes for your feet, and no more war.[16] "Heaven is a potluck dinner."[17] It is the final destination for the good and faithful. Heaven is where we will be reunited with love ones. Heaven is where God is. That is the hope held out to us when we are faced with the fragility of life. A family clings to the hope of a heaven out there somewhere as they bury their two-week old son.[18] Heaven is a place where all the faithful will be "in the sweet by and by." It is where our hope of future lies.

As we look to the future we also realize that God is present with us, here on this earth. As we know God's presence in our lives, we see heaven in this world. Our life on earth becomes more than marking time until heaven. We get a taste of heaven here and now, without the full reality of it.

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[16]The two spirituals cited are "When I get to Heaven" and "Ain't Goin' to Study War no Mo'". I learned them as a child from a family friend.

[17]A favorite saying of James G. O'Quinn, DMin.

[18]I buried two week old Little Kelvin as I was writing this paper.

Yet, the earth is where we live in God's love, in this time and place. We bankrupt our theology when we look heavenward (Acts 1:11). Jesus charged His followers to make disciples *and* share the good news (Matthew 28:19-20a). It is not an either or situation. It is within this now-and-not-yet time that we are called to live in God's realm and serve in God's love. We, as individuals and as a church, are of this world, and not of this world. If the Church focuses only on the realm to come and preaches solely a personal salvation, the Church has lost its soul. If a Church focuses only on righting wrongs in society, the Church has lost its soul. Mission for the Church must contain both, not either or. Mission is a way to win souls to the love of God. Mission is also a sign of the realm of God. "The criterion for every act and attitude is love of God and neighbor."[19] It is the natural response to God's love to share the Good News of Jesus the Savior.

GIVE US THIS DAY OUR DAILY BREAD

Humans must eat and drink for our bodies to live. Bread is the minimum food required for life. We pray with all who do not have access to the basics of life. The children of Israel, wandering in the wilderness of Sin murmured against Moses and against God. They murmured because at least under slavery they were assured of enough food to live. So God told Moses: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or not" (Exodus 16:4). God was

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[19]Bosch, Transforming Mission, 67.

faithful and provided for them. This petition for daily bread is for God to continue to be faithful to us by providing us with the means of life.

We ask God to take care of our human needs and to give the basics for survival. Though manna no longer rains down from heaven, there are ways for all humans to have their daily bread, provided by God through human endeavors. There is enough food produced on this planet to feed all of us, yet many remain at starvation or subsistence levels. The sin of hoarding, jealousy and/or apathy take hold and people go without the bread of life.

This is where prayer and mission meet and link. Prayer is offered to God from persons in need. The Holy Spirit chides, guides, and moves Christians who can meet the need into action. When the need is met, the person who is helped has received an affirmative answer to their prayer, and the person in mission has lived faithful to the gospel (Matthew 25:31-46). Prayers of thanksgiving are the natural response for both parties.

Beyond the issue of physical bread and mere survival stands the sixth chapter of John. Jesus has just fed a crowd of people with five barley loaves and two fish. The crowd follows Jesus, not to hear of God, but to be fed again. Jesus rebels against this idolatry.

> I am the bread of life. Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty. But I said to

> you that you have seen Me and yet do not believe. Everything that the Father gives Me will come to Me, and anyone who comes to Me, I will never drive away; for I have come down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me that I should lose nothing of all that He has given Me, but raise it up on the last day. This is indeed the will of My Father that all who see the Son and believe in Him may have eternal life; and I will raise them up on the last day. (John 6:35b-40)

Jesus, the bread of life, sustains our very souls. Our bodies may suffer from lack of bread, but our souls can receive what we need from the Bread of Life, our Savior. This can be particularly meaningful to those who have more than just the needed allotment of food. Many Christians have been blessed with not only the necessities of life, but with an abundance. Though our economy is not strong, most of the people I serve do not fear for their next meal. Linking daily bread for all of God's children with our prayer for daily bread is a powerful motivator for action. Mission occurs when the "us" changes from "us of the church" to the "us of the people of the earth." We are all children of God.

This is a time of great abundance and a time of great poverty. The church needs to model that we are all children of God. Mission service is not to make the doer feel better or closer to God. That would be works righteousness. Mission is a response to God's love and goodness in our lives as we serve the realm of God. Our mission is to pass the daily bread.

AND FORGIVE US OUR TRESPASSES

Traditions differ on the use of trespasses or debts. The Calvinists use the word "debts," while other protestant groups use "trespasses." Both words have the basic understanding of being outside of the will of God. Both are valid as Paul says in Romans 14:23, "for whatever does not proceed from faith is sin." Sin, literally missing the mark, is that which is not of God, i.e., evil. The first commandment forbids idolatry (Exodus 20:3). In the Old Testament, sin is the contempt of and the revolt against God. It is adultery committed against God. In the New Testament, sin deepens and develops into the antithesis of the realm of God, against Jesus, (Matthew 10:33, 11:20, 12:28-32; John 15:18), and against the Holy Spirit (Mark 3:28f).[20] Jesus firmly places love of God and love of neighbor together (Luke 10:25-37). To refuse to love either one or both is to sin. Sin keeps humanity from being what God intended us to be: fully loving. Our sin traps us as slaves to evil. Only God's love can set us free. Only by acknowledging our sin can we hope to receive God's waiting forgiveness.

Confession is essential for a healthy soul and a healthy church. Just as silver tarnishes, pits, and finally wastes away, so our souls and our churches tarnish, pit, and waste away if our sin is not acknowledged before God. In our confession we not

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[20]Karl Rahner, ed., Encyclopedia of Theology: A Concise Sacramentum Mundi (London: Burns & Oates, 1975), S.v. "Sin," by Piet Schoonenberg.

tell God of our shameful disregard of The Word, but we admit our weakness in allowing sin to conquer us.

> Merciful God,
> we confess that we have not loved You with our whole heart.
> We have failed to be an obedient church.
> we have not done Your will,we have broken Your law,
> we have rebelled against Your love,
> we have not loved our neighbors,
> and we have not heard the cry of the needy.
> Forgive us, we pray.
> Free us for joyful obedience,
> through Jesus Christ our Lord.
> Amen.[21]

When we confess our sins, pardon is available from God. It is God's promise to us. Jesus came to save us from our sins (Luke 12:13-21).

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

Jesus asked His disciples:

> Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? Or how can you say to your neighbor, "Let me take the speck out of your eye," while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye (Matthew 7:3-5).

After we confess our sins and remove the log of sin from our lives, we are able to deal with sins committed against us. Forgiving is a practice of giving and

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[21]The United Methodist Hymnal: Book of United Methodist Worship (Nashville: The United Methodist Publishing House, 1989), 8.

receiving. Receiving God's forgiveness for our sins opens us to give forgiveness to those who have wronged us.

Within the life of the church there are long memories. Too often these memories keep the wounds of unforgiven sin(s) between members open. "Forgiveness is not forgetting."[22] To forgive is to remember what happened, but forgive the sin. We are not called to be "doormats," for abusers to walk over, but we are to be strong in faith. Faith grows as we forgive and are forgiven.[23]

With God and within the church, each of us must deal with the issue of guilt. Guilt is the acknowledgement of our sin, our acts of omission and commission. Guilt is only possible when we struggle with our sinfulness. Those who do not acknowledge their sin do not feel guilt. Guilt is a healthy sign of maturation as we work through our relationship with God and with our family and friends. However, taken to the extreme, excessive guilt, in itself, can become a sin as it takes over the rightful place of God in our lives.

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[22]Marie M. Fortune, Violence in the Family: A Workshop Curriculum for Clergy and other Helpers (Cleveland: The Pilgrim Press, 1991), 176.

[23]These thoughts and the direction to read Marie Fortune's works come from a conversation with my husband, James G. O'Quinn, DMin. His special counseling ministry is working with men who batter their wives to help them put violence and abuse out of their lives.

AND LEAD US NOT INTO TEMPTATION

It is difficult to think of a loving God willingly leading us into temptation. The arguments resurface concerning God's Will. Would God ever lead us where we should not go? Do trials only come to make us stronger? I believe that life experiences do have the potential to strengthen our faith as we, with God's help, endeavor to live faithfully. There is an ancient Jewish evening prayer which says:

> Lead my foot not into the power of sin,
> and bring me not into the power of iniquity,
> and not into the power of temptation,
> and not into the power of anything shameful.[24]

This prayer petitions God to keep someone from falling into temptation. It is not a prayer to be rid of temptation. It is a prayer to stay away from that which weakens our journey of faith: It is prayer for protection from apostasy.

In the gospel accounts we are told of Jesus' facing times of trial. Jesus faced trials in the wilderness (Matthew 4:1-11). He faced trials after the Transfiguration (Matthew 17:22-23). Jesus faced his greatest trial in the hours before His arrest (Mark 14:32-42). Time of trial, or temptation, is as much a part of human life as love. Temptation, from the beginning of human history, is part of the human experience (Genesis 3). As Christians and as the Church, evil tempts us to go against the love of God. The way to withstand evil's tempting onslaught is in Paul's words: "See, that

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[24]Joachim Jeremias, The Prayers of Jesus. Studies in Biblical Theology, Second Series 6 (London: SCM Press LTD, 1967), 105.

none of you repays evil for evil, but always seek to do good to one another and to all" (1 Thessalonians 5:15), and "...test everything; hold fast to what is good, abstain from every form of evil" (1 Thessalonians 5:21).

Throughout history the Church has faced persecutions, temptations and divisions. Difficulties are not new to the Church. The Church, living under siege from within and without, continues to be faithful as prayers of the faithful are offered. It is the power of prayer that keeps small churches alive. It is the power of prayer that enables denominations to become vibrant. What else has that power to save?

When Jesus and His disciples entered the garden of Gethsemane, He said to them, "Pray that you may not come into the time of trial" (Luke 22:40). When Jesus finishes His time of prayer, He finds the disciples sleeping and again said to them, "Get up and pray that you may not come into the time of trial" (Luke 22:46). The time of trial for Jesus and the disciples began as Jesus was speaking.

There is also an eschatological dimension to this prayer. When the end of the old earth comes, before Jesus' reign is completely in place, tradition says that evil will make one last effort to turn the faithful from God. Whether one believes in pre-millenniumism or post-millenniumism, evil will be defeated, once and for all, and Jesus will triumph. In my churches, only a few folks worry about the return of Jesus, as most are just trying to be faithful a day at a time.

BUT DELIVER US FROM EVIL

Evil exists as surely as I know God exists. Growing up I thought the devil sat on one shoulder and an angel of God on the other, just like the Saturday morning cartoons. I still believe in Evil, though my understanding of its power has matured over time. Evil is a powerful entity in this world. It enters our minds, breeds in our hearts, and feeds our sin-covered souls. We need God to save us from the power of Evil.[25]

"Deliver us from evil" is a cry for protection.[26] "Though the host of evil round us, should threaten to undo us."[27] Save us O God, as only You can! The world is not friendly to Jesus' followers; we need the full armor of God (Ephesians 6:11-18). Only in God's power and in God's name can Christians dare hope to withstand the trials and temptations that evil foists upon us. Deliverance comes one trial and one temptation at a time. Evil is defeated one saint at a time.

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[25]Though I think in terms of an evil force in the world, most of the people I serve believe in a specific evil entity they call Satan or the Devil.

[26]W. Merlin Davies, Priorities in Prayer: Learning from the Lord's Prayer (Auckland: Interface Press, 1984), 11.

[27]Martin Luther, "A Mighty Fortress is our God", English translation, public domain.

FOR THINE IS THE KINGDOM AND THE POWER,

AND THE GLORY FOREVER

It is not an accident that The Lord's Prayer of the Gospel of Matthew was expanded for use in the church with the addition of this doxology. Jewish prayers often concluded with spontaneous praise.[28] To open and close prayer, knowing our place as creatures before a loving God, is to acknowledge our place in the world. "Prayer, if we follow this prayer, means thinking our way INTO God's world, not out of it!"[29]

Through the Holy Spirit, Christians are led to places of service. God sometimes glorifies God's self with great numbers (Acts 2:37-42). More often, however, glory comes one soul at a time.

During times of great turmoil, the Israelites told and retold the salvation history. When everything else had been stripped from them by conquering forces, the story of God's saving grace through the sea lived on in their hearts. For Christians The Lord's Prayer is our story. It is the prayer Jesus taught. The Lord's Prayer is a short, concise course of the Christian faith. It is our salvation story. It is our mission story.

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[28]Jeremias, 106. Jeremias believes a spontaneous ending to prayer eventually became fixed into the doxology we use today.

[29]Wilson-Kastner, 128.

"For now we see in a mirror dimly, but then face to face..." (I Corinthians 13:12) There is so much more to learn about God, Creator, Redeemer and Sustainer. It takes a life time on earth and an eternity in heaven to begin to probe the fathoms of God's love.

With Jesus as our guide and missionary example, the western church should shake off its dullness and get excited about being the Church of Messiah. With this understanding I propose to set mission before my congregations as an outgrowth of praying The Lord's Prayer.

AMEN

The Lord's Prayer is a beginning point of mission. The disciples asked Jesus for direction in their prayer life. Jesus gave them what we know as The Lord's Prayer. With this prayer undergirding them, the disciples had the stamina and conviction to step out in faith to be in mission for God. Without such a foundation, mission is reduced to the work of the Red Cross or the YMCA, good and positive for humanity, but it lacks the power of God's love. Without prayer we have not checked in with God to see if our mission is within God's Will.

Christian mission is defined by David Bosch as "the total task which God has set the Church for the salvation of the world."[30] Mission is sometimes defined by the location of the needs to be met: local, national or foreign. Other times mission is the umbrella of the entire life of the Church. Neither position is adequate. David Bosch defines mission as the announcement of the reign of God. "The Kingdom of God, not the church, should be the focus of all mission. If the Church is the focus, then it is self-serving and the Kingdom is forgotten."[31] Mission, then, is the means by which the Church and individual Christians share the good news of Jesus Christ with the world. At times specific needs of food, clothing and shelter are the foci of the mission. At other times, testifying to the love of Jesus is needed. Branches of the Church differ in their understanding and usage of the term mission. Social activists see witnessing as a waste of time until people have food and shelter. Fundamentalists are more concerned with the state of the soul than the state of the economy. "Evangelism is the inviting and in-gathering dimension of the total mission, whereas other involvements represent the serving, self-emptying and humanizing dimension."[32]

My understanding of mission is that physical needs take priority. Once met however, Christians must share their faith, the prayer and experiences with God which

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[30]J.N.J. Kritzinger and W.A. Saayman, eds., Mission in Creative Tension: A Dialogue with David Bosch (Pretoria, South Africa: South African Missiological Society, 1990), 47.

[31]David J. Bosch, Transforming Mission, 148.

[32]J.N.J. Kritzinger and W.A. Saayman, eds., 150.

is the grounding of their mission. This in turn enables people to move toward God. In my experience, some of these folks will come to the Church as a means of continuing their newly begun journey. That is the role of the Church: to nurture Christians in the faith, and send them out in mission. The Church nurtures by proclaiming the Word, celebrating the sacraments, teaching the tradition, and providing the community in which to mature. Worshippers leave the Church as missionaries after every gathering.

When prayer and mission efforts are linked together, all of humanity benefits. Anything less and mission becomes work's righteousness at the least, and idolatry at the worst. When mission and prayer are linked together, mission can happen. The *missio dei* is for all of humanity to be in relationship with God. The mission of the Church is to be the vehicle for *missio dei* to happen, one person at a time. The first forty years of the Church were a good start. The Good News of Jesus the Savior spread rapidly throughout the western world. After the Biblical record, the Church became selective as to who heard the Gospel. The Church continued to grow, but they spent more time dealing with controversies than bringing the world to Christ.

With the approach of the new millennium the church has an opportunity to move away from the Christendom of the old church/state and return to the mission orientation of the first century church. I believe the decline of the Caucasian church and the rise of the African, Hispanic, and Pacific Rim church makes it possible for mission to be carried out in a way that would have astonished Christendom of the Crusaders.

The Lord's Prayer is a glimpse of the realm of God which gives hope. It is a glimpse of our world which forces us to be honest. Together, these insights open the doors for Christians to be realistic in this world, and prepare for the yet to be.

May it be so; that prayer and mission will be linked to the glory of God.

CHAPTER THREE

METHODOLOGY

This Model of Ministry produced workshop experiences. Making the connection between prayer and mission was the impetus behind the project. As many people as possible needed to own the process as well as the outcome. The methodology included selecting the Context Associates, working with the Context Associates, preparing and presenting the sermons and workshops, and providing and analyzing the evaluation process.

CONTEXT ASSOCIATES

The process of recruiting Context Associates was prayer-filled. Criteria were listed to ensure representation in age, gender, theological perspective, family connections, and length of time in the area and church. Since the churches are basically middle class, the Context Associates reflected this socio-economic level. Criteria in hand, time was spent in prayer, watching the congregations during worship, looking at the pictorial directory and reading the membership and constituent rolls. I made a list of nine people's names, three from each church, and then, alternates. The first nine accepted. I recruited a secretary for the workshops who attended the Context Associates meetings in order to know what notes to take. Child care and refreshment providers were also selected.

Though I briefed the Context Associates on their role in the project process, they were unprepared for my willingness to listen and change focus upon hearing their ideas. The participants did not realize how much I wanted and needed their input. The workshops were designed so that the Holy Spirit could move in and through the entire process. I was determined that I would not get in the way of the Context Associates or the Holy Spirit. The title of the project and the time frame were changed during the first meeting of the Context Associates at their suggestion.

SERMON SERIES AND WORKSHOPS

At their first meeting, every Context Associate and workshop participant was given a notebook in which to keep handouts, notes, and their journals/diaries. Everyone was asked to complete a Beginning Survey.[33]

For each Context Associate Meeting I used a basic outline to facilitate the workshop design:

SUPPLY LIST

INTRODUCTION

1. Time of prayer, sometimes Lord's Prayer, other times not
2. First meeting, the process and procedure was outlined
   All other meetings, a time to look over last session's design
   and make necessary adjustments.

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[33]The contents of the notebooks are listed in Appendix 1.

DEVELOPMENT TIME

1. Look at the portion of The Lord's Prayer for that particular workshop
    a. Input on points of meaning for associates
    b. Handouts, stories or other information
    c. Discussion of basic theme
2. Having looked closely at this portion of the prayer, now what? (This was difficult for the Context Associates at the first two meetings, so I asked the question several different ways.)
3. How do you experience this part of the prayer?
    a. Discussion of the words (For example, in the first session: our, father, heaven, hallowed, name)
    b. What would make this part of the prayer more meaningful to workshop participants
3. Where do we need to focus our energies?
4. Draft outline of session was offered
    a. Changes were made due to recent discussion of portion of prayer.
    b. Another draft prepared for examination during next Context Associate meeting.

CLOSING

1. Next Session
    a. Who would do what to prepare for the workshop under discussion or previous work
    b. Date and time of next meeting
2. Evaluation forms completed
3. Close with different version of Lord's Prayer

The Context Associates met five times to work on design and implementation of the workshops. The sermons for children and adults included ideas and understandings discussed in the Context Associates' meetings.

The Sermon series in worship and the workshops were advertised in the weekly worship bulletin,[34] in the monthly newsletter,[35] and in letters sent to members, constituents, and Pastor-Parish Relations Committee members.[36] The Context Associates, fearing people would come expecting the usual Bible Study requested that I promote the workshop aspect of the sessions from the pulpit. The concern was that people understand this Lenten series as very different from the "come in, sit down, listen to the preacher and go home" studies in their past. The Context Associates also

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[34]Bulletin Inserts and Covers are listed in Appendix 2.

[35]Newsletter Articles are listed in Appendix 3.

[36]Letter to Members and Constituents is listed in Appendix 4.

invited people during Sunday School opening exercises. Due to the nature of the workshops, publicity remained inside the charge venue. Several members did invite their friends and neighbors from other denominations, and they contributed to the total workshop experience.

EVALUATION PROCESS

The Context Associates evaluated their design meetings and each workshop. The workshop participants evaluated each session upon completion. Three journals were shared with me as well. Progress of several mission opportunities are included. Along with oral reporting, these were the tools of evaluation.

I developed the written evaluation tools. The same scale was used in all three evaluations: 1(no/low), 2, 3, 4 (yes/high). This scale does not permit someone to straddle the middle ground. The item evaluated was either more or less.[37] The written evaluation forms were color coded for ease of distribution.

In the concluding minutes of the Context Associate meetings and the workshops, an evaluation tool was distributed. The Context Associate meeting evaluations dealt with material presentation and their feelings of being part of the

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[37]This suggestion was made by David E. Landis, PhD. for ease of computation and to encourage participants to respond with a less familiar testing format.

process. Space was provided and comments and/or observations were encouraged.[38] At the conclusion of the workshops, the Context Associates were given an evaluation tool which dealt with the material, their participation, weaknesses and suggestions for the next session.[39]

The workshop participants were given a different evaluation tool from that of the Context Associates. The tool asked about the information's presentation as well as usefulness. It also requested comments, observations and questions.[40] The evaluation for the last workshop was only for that evening. Three months after the completion of the model a modified "beginning" survey was mailed to all participants for a final evaluation.[41] The final evaluation was designed to show possible change in attitudes and/or understandings of the total program through the use of open ended questions.

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[38]Evaluation Form for Context Associates meetings is listed in Appendix 5. Bryan Palmer-Smith DMin., a consultant for this project, suggested listing the numbers beside each phrase of the prayer to facilitate the evaluation process.

[39]Evaluation Form for Context Associates during the workshops is listed in Appendix 6.

[40]Evaluation Form for workshop participants is listed in Appendix 7.

[41]Final Letter and Three Month Review is listed in Appendix 8.

CHAPTER FOUR

MODEL OF MINISTRY

THY WILL BE DONE: LINKING PRAYER AND MISSION

Introduction

This Model of Ministry includes Sunday worship sermon series for adults and children, five evening workshops, and mission involving individuals, congregations and the three-point charge.

Since the Lord's Prayer is the foundation, I have chosen to present the model by the phrases of The Lord's Prayer dealt with in a particular week. To facilitate this, the date and phrase of a particular section are listed, followed by:

Children's Time — This is part of every worship service and occurs after the gospel lesson and before the more youth and adult oriented sermon. The children come and sit with me by the Chancel Rail. Our learning time is based on one facet of the scripture and/or sermon.

Children's Bulletin	Children's Time always ends with prayer. Then the children receive a bulletin focusing on the lesson and a colored pencil before returning to their seats.
Sermon	Since I preach three times in three different locations, my sermons must be less than fifteen minutes in length. My sermon must be no longer than ten minutes in length of the Sunday's that the sacrament is observed. The last two sermons, March 31 and April 7, were added to the series to finish with words of grace and a call to mission.[42]
Workshop and Mission Action	This section covers the workshop experience and details the Mission Action taken that evening or during the previous week.

[42]This suggestion was made by three consultants; Bishop Job, Betty Whitehurst, PhD., and the Reverend Walter Whitehurst.

OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME

February 25, 1996

Children's Time

Jesus gave us a prayer to pray and to practice over and over. It is like learning our ABCs. We say them over and over until we learn all our letters. That is how we learn to pray.

We call this special prayer, The Lord's Prayer, because Jesus, our Lord, gave it to us. Starting today, we are going to learn this prayer. It begins "Our Father, who art in heaven, hallowed be Thy Name..."

Will you say with me, "Our Father." Good. This is just like talking to someone. You do not start talking before you say their name. They probably will not listen because they do not know you are talking to them. So we say, "Our Father" so God will know we are wanting to talk to God.

Will you say with me, "Our Father, who art in heaven." There is a funny word in it, "art." It does not mean coloring or finger painting in school. It is an old word meaning, "is." We are saying God is in heaven. Where is heaven? (The children pointed over their heads and smiled. They knew the answer.)

Okay, back to our prayer, please say: "Our Father, who art in heaven, hallowed be Thy Name." Hallowed means holy or special. We are saying God's Name is very special. We need to be careful every time we say God's Name, so that we say it nicely. We do not want people to make fun of our names. We need to be good to God's Name.

"Thy" is another old word that means "Your." We are saying "Special is God's Name."

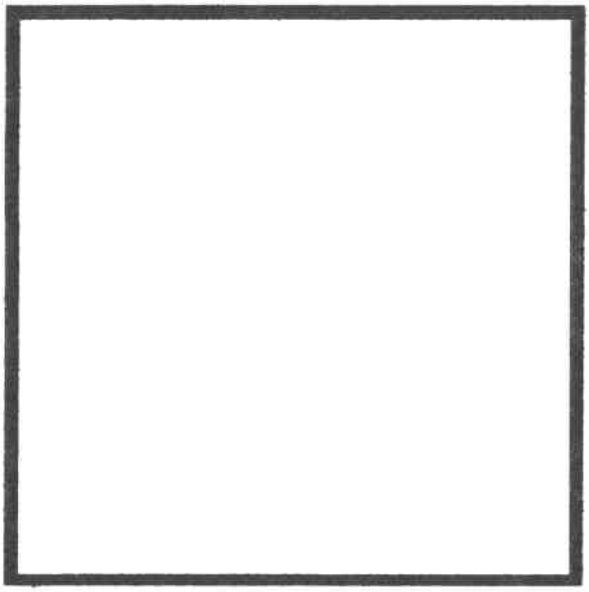
The first part of this prayer goes like this: "Our Father, who art in heaven, hallowed be Thy Name..."

Let's pray it together: "Our Father, who art in heaven, hallowed be Thy name. Amen."

CHILDREN'S BULLETIN
February 25, 1996

"Our Father, who art in heaven,
hallowed be Thy Name..."

Draw a picture of what God looks like in heaven.



(the back page)

What is your name?

_____

Do you have a nickname, or a pet name that someone calls you? If so, what is it?

_____

How many names for God can you find? Circle the names that you find hidden in this puzzle.

A	C	R	E	A	T	O	R
M	L	X	G	K	J	D	F
A	W	M	E	I	O	R	A
S	I	R	I	N	Y	O	T
T	J	U	D	G	E	L	H
E	E	V	O	L	H	B	E
R	S	P	I	R	I	T	R
P	T	S	I	R	H	C	Y

SERMON PREACHED FEBRUARY 25, 1996[43]

"Bless or Curse"[44]

"Hallowed be Thy Name." We pray it every Sunday, but what does it mean to make God's Name, Holy. To hallow is to honor, respect, and make special. When we hallow God's Name, we are reminding ourselves God is special: God is different; God is Almighty; God is the Creator, Redeemer, and Sustainer of us all.

When God's Name is not hallowed, God's Name is profaned. In church, we do not talk about profanity, unless someone says a word we deem inappropriate. I remember as an elementary-aged child, saying a word I heard but held off using until the proper time. The time came, when my little brother bothered my jewelry box. I used my word, "darn." My grandmother heard me say it. She washed my mouth out with Ivory Soap. Every time I think about it, I can still taste that bar of soap. The point was made. Do not say "darn." I never said it in my grandmother's presence again. But the reason I should not say that word was never explained. All I knew was "darn" is impolite.

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[43]During a Context Associate meeting, Carol Crawford asked that I address the issue of profanity in this sermon.

[44]Prior to preaching I made the statement: "The Context Associates who helped me design our Lenten Workshops asked me to specifically preach on the meaning of hallowing God's name. As I was working on the sermon it became clear that in order to talk about hallowing I had to deal with profaning. In order to deal with profaning, I had to say some words that are rarely heard from your preacher, much less from the pulpit. Children and young people, when you hear these words coming from my mouth, it is to tell you what not to say, and why. I do not want you to use these words. To use these words in any other way is wrong."

In "polite society" you do not hear people saying "damn." No, we are much too polite for that. We wait until grandma is gone, and the preacher is out of ear shot. Then we let our tongues fly. Until then, we use substitutes for "damn", saying: "dog gone it", "dag nabit", "damnation", and "gosh darn." Any of these words gets our point across effectively, but "politely." These words are allowed in society, though they are derived from the demand for God to damn, curse, and send to hell.

God does damn. Remember the people of Sodom and Gomorrah, the goats, separated from the sheep, and the rich man who refused to help Lazarus. Make no mistake: God damns to hell. We do not. God is the Judge of who goes to heaven and who goes to hell. Nothing we say will make it happen. Damning is not within our power, only God damns.

When we take the Lord's name in vain, we set ourselves up in God's place. We take over God's job.

Men who batter their wives claim to lose control. Yet, these men do not hit the police or the judge. If they can retain control in one setting, then they can retain control in another.[45]

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[45]James G. O'Quinn, DMin provided this information from his research and work with men who batter.

Are you out of control? If you can control yourself with one person, you can control it with another. Rather than control our anger or frustration, we let it out in a way which announces that we are angry. We give ourselves permission to rage. We announce that we do not want any one or anything in our way. If we can control our tongue when the preacher is in ear shot, then we can control our anger and our language all the time.

Folks, we must stop damning, because of what it does to our souls. It puts our souls in the direction of our words. We damage our souls when we set boundaries of acceptable behavior for God. We say to God:

"God, it is okay to heal my uncle, because he is a good man."

"God, you do not want the church to close, so send us people with money."

"God, you'll help me through this trouble, because I promise to ..."

The result of telling God what to do is that it brings God down to a size we manage, a size we understand. We have limited God, and we leave out other possibilities. We try to control God the same way as if we said "God damn." When we attempt to control God, we deny God's ability to be God. We cut ourselves off from blessings we have not even thought of.

God is moving, working, loving, caring for all the people of the world today and everyday. God's purpose is to bless. "For God so loved the world...." (John

3:16). The Gospel does not say, "For God so damned...." God wants us to be about what God wants to do; blessing, not cursing.

Do you know the real name of God? In Exodus 16, "I AM WHO I AM." I cause to be all that is. My friends, God calls the person of God, "I AM." Everyone I know is a noun. That is the very definition of a noun: a person, place or thing. Here God names God, "I AM", a verb! Perhaps that is our trouble. We try to make into a noun what God wants to be a verb. We say, "count your blessings", instead of blessing someone. We say, "let's have a little prayer", instead of praying. We say, "mission project", instead of "mission." Verbs are important. God knows, because God is named "I AM." God is holy.

We have the choice to profane or to bless. The Lord's Prayer calls us to action, to choose the way of God. Only then do we follow God's lead. Be active. "I AM WHO I AM." Only then can we help others, take care of basics, be a caring person.

We have a choice: we can curse or we can bless. Which do you choose? Choose wisely. "Our Father, who art in heaven, hallowed be Thy Name." Amen.

Workshop #1

"The Importance of Name"

The first meeting of the Lenten Workshops focused on the opening sentence of The Lord's Prayer. The Context Associates were concerned that participants be given an overview of the process in order to understand the flow of the sessions and the connection between the prayer, workshop and mission. This is the reasoning behind the lengthy introductory remarks.

SUPPLIES: name tags for everyone, felt-tip pens
notebooks and pens for everyone
bulletin board
colored markers and paper strips for participants' names
demographic handouts
demographic overheads and projector
newsprint, stands, masking tape
this week's section of The Lord's Prayer on a computer generated banner.[46] This was added to before each workshop so that by the end of the model the words to The Lord's Prayer were posted on three walls of the Social Hall. Produced by Rebecca Lynch, a member who could not attend the workshops.

When participants arrived, they were greeted, signed in and given a workbook by Linda Maddra and JoAnne Davis.[47] Several participants scoffed at the name tags: they knew everyone on the charge. Before the welcome began these four people came

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[46]See Appendix 18.

[47]See Appendix 1.

back to the registration table to get a name tag. As people fixed their name tags, JoAnne Davis consulted a baby name book to have name information ready to share later in the session. She wrote the participant's name on slip of paper and put it on bulletin board that said: "God knows my name, I know God's name."

Tables and chairs were set up, allowing for thirty-five participants. The Context Associates were overwhelmed when fifty-three persons arrived. Quick adjustments were made to provide more seating. However, some movement during the session was impeded by the lack of maneuvering room. Also, the acoustics are horrible in this social hall, making in difficult for some people to hear.

WELCOME

Linda Maddra lead the time of welcome. She thanked everyone for coming. The location of the rest rooms was shared. Participants were told of a break with refreshments to occur in the middle of the session. Linda Maddra opened the session with The Lord's Prayer. Participants were asked to fill out the Beginning Survey.[48] Charlotte Garrett received them.

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[48]The Beginning Survey was inside the participants' notebooks and is listed in Appendix 1.

Dorothy O'Quinn briefly outlined the five sessions:

Session 1 "Our Father, who art in heaven, hallowed be Thy Name."

Focus: the importance of name

Session 2 "Thy Kingdom come, Thy Will be done, on earth as it is in heaven."

Focus: the difference between "for" and "with."

Session 3 "Give us this day our daily bread."

Focus: God's generosity

Session 4 "And forgive us our trespasses as we forgive those who trespass against us."

Focus: reconciliation

Session 5 "And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, forever. Amen."

Focus: praise to God

What the Lord's Prayer says to us in our hearts, and where we focus our efforts in our community is the connection between such a well known prayer as The Lord's Prayer and mission.

Dorothy O'Quinn introduced the Context Associates: Gibby Elder, Carol Crawford, Charlotte Garrett, Linda Maddra, Linda McAllister, Courtney Price, Calvin

Brockwell, JoAnne Davis, and Dorothy Stansell. Also presented were Brenda Schraner, secretary; Linda and Paula Eastep and Audrey Bain, who were in charge of refreshments; and Madge Horne and Charlie Eastep, who provided child care.

GATHERING TIME

Participants, in small groupings around the tables, were asked to share any story they know about why they were given their name, or nickname. To set an example, Dorothy O'Quinn told that she is the only one of her siblings without a family name. An old girlfriend of her father's was named "Dorothy." Neither parent will discuss it. The laughter of the participants led them into their discussion. Following this time, JoAnne Davis quickly read some of the participants' names and the meaning found in the baby name book.

Calvin Brockwell read the children's book, In God's Name, by Sandy Eisenberg Sasso, while Dorothy Stansell held the illustrations for all to see.[49]

Dorothy O'Quinn asked the question, "What does it mean to call the Supreme Being by name?" She then read Exodus 3:13-17 where Moses asks God's name. Is it important for us to know one another's names? Did you know everyone who came to

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[49]Presentation based on In God's Name by Sandy Eisenberg Sasso with illustrations by Phoebe Stone. 1994 (Jewish Lights Publishing, Woodstock, VT) $16.95-$3.50 s/h. P. O. Box 237, Woodstock, VT 05091. Permission granted by Jewish Lights Publishing. The words to In God's Name by Sandy Eisenburg Sasso are listed in Appendix 9.

this session tonight? We have learned that we cannot always call each other by name. We like to be called by name. God's name is "I AM WHO I AM."

How important was it for Moses to know God's name? Moses said that if he was to lead the Israelites out of Egypt, he would have to know God's name. It was important not that Moses know God's name, but that all of Moses' life, God knew the name of Moses. God had been following Moses' life. God knows us. Although people may not always know who we are, God knows who we are and where we are.

BREAK for rest and refreshment.

RECONVENE by singing Hymn # 378 "Amazing Grace" (United Methodist Hymnal, 1989). JoAnne Davis accompanied the singing on the piano.

SHARE

What do you like best about living in Prince George County and the surrounding area?[50] Participants answered:

Neighbors are friendly
family
quiet
rural if it will stay that way
always said that we belong in Prince George County
I can tell you about the whole county, but can you tell me who lives down the road?

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[50]Not all participants live in Prince George County.

Dorothy O'Quinn asked for a show of hands who had lived their life in the area, and who had lived here fifteen years or less. The room was divided into two groups. The "Come Heres/Outsiders" could gather around one table. The other, life long residents, grouped around their tables. Those who were born in Prince George county and/or lived here majority of their life were asked to talk about how it feels to have new folks move in. Those who have moved into Prince George in the last fifteen years were asked to discuss how it feels try to fit in. After group discussion, each group reported to the whole. Participants were asked to review collected findings. What does information about our community tell us, about our community, about our church, about ourselves?

Carol and JoAnne recorded issues on newsprint. The "Insiders" reported:

a. more crowded, more impersonal
b. do not know our neighbors
c. with new people (come) new ideas, new ways
d. (we are) friendly
e. (we) make first impressions without finding out about them
f. (they need to) respect (our) privacy
g. (they) want to bring their "ways and ideas" to Prince George and not accept Prince George as it is.

The "Come-here/Outsider" group reported:

a. opportunity for new (church) members
b. (we want) to duplicate childhood place
c. (they are) clannish
d. (we get) "invited" in because of (our) position
e. need to be needed
f. (they) will not change
g. volunteer to help "Click" (is the way in)

Demographic material was presented by Carol Crawford, a Context Associate. Handouts and overheads were used in the presentation.

Demographics become a necessary tool to look at who we are. The "come heres/outsiders" may change the way the "always here" do things. This information tells us more about ourselves and the folks who live in Prince George with us. In order to be in mission with folks locally, we have to know who is with us, and their needs. That is why it is important to use tools other than our familiarity when we talk about local missions.

Context Associate Carol Crawford shared demographic information with the participants.[51]

By zip code:

23881	Spring Grove	backgammon/chess/word games	161 persons	11.8%
23842	Disputanta	backgammon/chess/word games	698 persons	17.7%.
23875	Prince George	backgammon/chess/word games	1123 persons	18%

[51]MARKET STATISTICS, A Division of Bill Communications, Producers of the Survey of Buying Power. New York. March 29, 1995. This information was included in participants' notebooks and is listed in Appendix 1.

23881	Spring Grove	dancing	148 persons	10.8%
23842	Disputanta	dancing	691 persons	17.5%
23875	Prince George	dancing	1094 persons	17.6%

After presenting the information, Carol Crawford said: "I can tell you this information, but I cannot tell you how many children Mr. Jones down the road has."

She then used an overhead projector for colored maps that contained:[52]

Current Population: Zone Map 1

Percentage Married with children among all households, 1990

Sycamore Church area	20% to 39%
Newville Church area	20% to 39%
Salem Church area	20% to 39%

1990 national percentage is 27%

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[52]"Special Map Study: Current Population Series, 1990 Census Series, Current Racial/Ethnic Series". Visions*Decisions. Atlanta, 1995. The information for every area in the USA is available. These maps are not included because of the color printing of the maps. These maps do not reproduce in black and white format.

Current Population: Zone Map 2

Average Household size

Sycamore Church area	2.5 to 2.9
Newville Church area	2.5 to 2.9
Salem Church area	2.5 to 2.9

1990 national average is 2.6

Current Population: Zone Map 3

Percentage of Families among current households

Sycamore Church area	over 80%
Newville Church area	over 80%
Salem Church area	over 80%

1990 national average is 70%

Current Population: Zone Map 4

Worship ratio

Sycamore Church	35% to 59% attendance of members
Newville Church	35% to 59% attendance of members
Salem Church	35% to 59% attendance of members

Median Age

Sycamore Church area	30 to 39
Newville Church area	35 to 39
Salem Church area	35 to 39

1990 national median age is 33.7.

MISSION ACTION

Participants were asked to divide into groups according to their church. The question posed for each church group was, "What is the Holy Spirit leading me/us to do, now that we have this information? The groups were facilitated by the Context Associates from that church. A work sheet was given to help participants focus on the task.[53] Ideas were written on newsprint and shared with entire group. They included:

get drugs out of schools
have more Christian activities for youth
listen to youth and accept their challenges, rather than tell them what to think (within limitations)

What additional information do we need to gather? Several participants volunteered to check with school officials and report back next week. These ideas were put on a construction paper "leaf" on our mission vine, a twine rope hung on the wall to represent Jesus' saying, "I am the vine, you are the branches." (John 15:5) Each week more leaves were added to the vine as a visual reminder of our mission

[53]The Mission Action Sheet is listed in Appendix 10.

responsibilities. Dorothy O'Quinn asked participants to listen during Lent to what can be done. Generation X may be the next group to disengage from the church.

Dorothy O'Quinn asked participants to keep a record of learnings, thoughts, feelings, and prayers during Lent. This is for their own experience and discernment. If, however, they would like to share the diary/journal with her at the end of the workshops, she will be happy to receive them, and will treat them confidentially. Before using any material from these journals in the written part of this project, she will ask for written permission.

EVALUATION

Participants were asked to evaluate tonight's session.

CLOSING

The next session will be held March 3rd, 7:00 pm here in Newville's Social Hall. A nursery will be provided. They were thanked for their participation.

Forming a large circle, holding hands, we prayed The Lord's Prayer.

THY KINGDOM COME, THY WILL BE DONE,

ON EARTH AS IT IS IN HEAVEN

March 3, 1996

Children's Time

Who would like to share the beginning of The Lord's Prayer which we learned last week?

Our Father, who art in heaven, hallowed be Thy name.

The next part of the prayer is: "Thy Kingdom come, Thy Will be done, on earth as it is in heaven." Please say it with me. (The children repeated the words.)

"Thy Kingdom come, Thy Will be done." Do you remember what "Thy" means? Right, it means "Your."

"Kingdom" and "Will" mean close to the same thing. We want God's love and God's ways to be what everyone does. When we pray this part of the prayer we are saying, "God we want Your Love to be so strong in all our hearts, that bad things do not happen anymore." When there are no more bad things happening then, our earth will be like heaven. What God wants is for all of us to love God.

See this hoola-hoop. Let's pretend that the inside of this hoola-hoop is God's Love. Who should be inside the circle? (The children answer, everyone.) Let's get in. There is not enough room for everyone here to get inside is there. When God's Kingdom comes, and God's Will is done, the hoola-hoop will be big enough for everyone.

I need everyone to help me now. We are going to pray what we learned last week and this week.

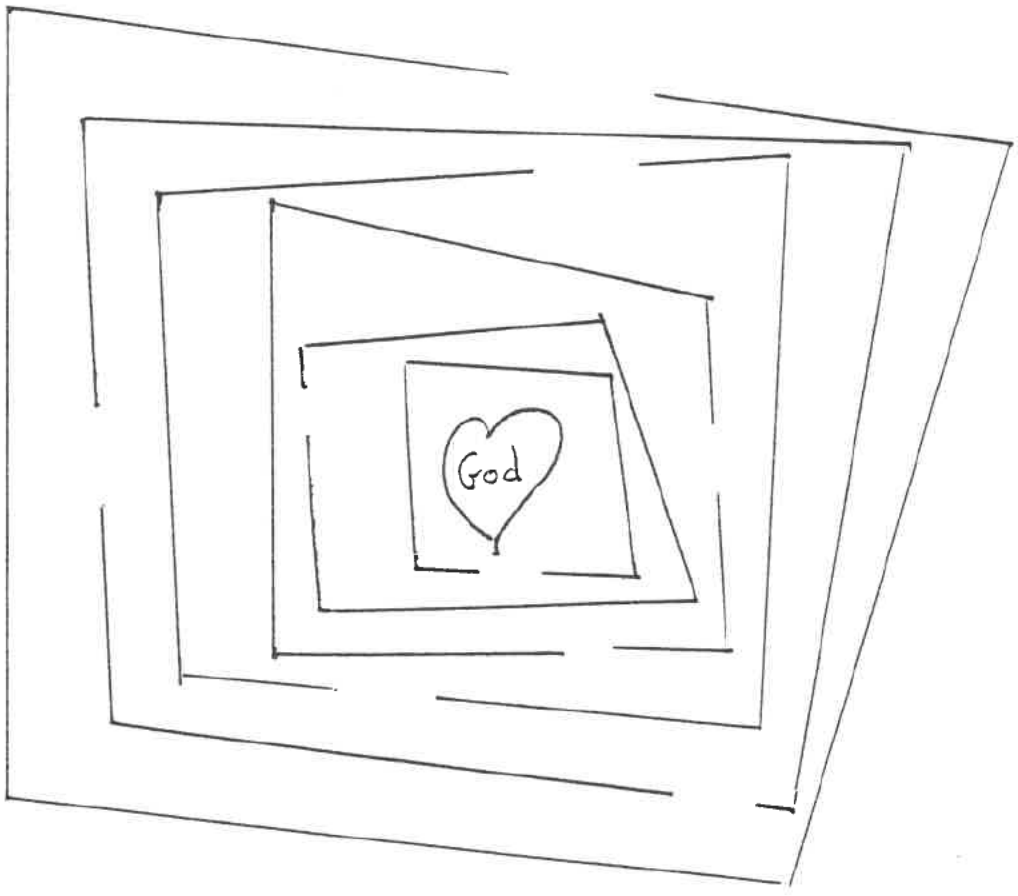
OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME.
THY KINGDOM COME, THY WILL BE DONE,
ON EARTH AS IT IS IN HEAVEN. AMEN.

CHILDREN'S BULLETIN

March 3, 1996

Our Father,
who art in heaven,
hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done,
on earth as it is in heaven.

Can you follow God's Will?



SERMON PREACHED MARCH 3, 1996

"No Quick Fixes"

As we pray this part of The Lord's Prayer we acknowledge that our earth is not what it should be. Heaven is where things are perfect; earth is where we make mistakes. In heaven, God's Will is lived. On earth, no matter how much we love and care for God, we have trouble figuring out God's Will, much less trying to live in God's Will.

What is God's Will? The textbook answer is God's Will is for the earth to be like heaven. What is God's Will for our lives? God's Will is for us to live as faithful disciples of Jesus Christ. All of our decisions about how we live are to be based on that understanding.

We know the basics: love God, be kind and loving to our families, be a good neighbor, be honest and respectful, be part of the community of faith - the Church. Most of us manage this list without too much difficulty. Life is not so easy.

While driving to the hospital this week, I was listening to a radio call-in advice program and was intrigued by one caller.[54] This woman knew a co-worker was

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[54]I listened to the syndicated radio "call in" show "Dr. Laura" on WRVA in Richmond, Virginia, February 27, 1996. Dr. Laura Schlessinger 610 South Ardmore Avenue, Los Angeles, California, 90005.

getting food stamps by fraudulent claims. She sought advice through prayer, her priest, and her friends. After several months, she turned her co-worker's fraud into the authorities. The radio host applauded this woman's honesty and ability to do what was right.

All this was said prior to the real reason the woman called in. Her co-worker was now her supervisor. She called for advice: should she go to the big boss with the information? At times it is not easy to do what is right. We can pay dearly for doing God's Will. This woman's faithfulness may exact the high price of unemployment. To be faithful is to be willing to pay a price.

What we do as we make a decision is almost as important as the decision we make. First, we pray for guidance and wisdom. Then we listen for the answer. This came home to me during our planning meeting for this passage when we got bogged down. So we paused and said a prayer. As soon as I said "Amen", we jumped back into our discussion. We did not stop to listen for what God was saying to us; which was, in fact, the reason for our prayer. It was not until after the meeting that several of us were able to move out of the way and listen to the Holy Spirit's advice.

First, we pray. Second, we listen. Third, we ask ourselves a few questions: Is this for God's glory or for my glory? Will my decision help the situation? Who else

needs to be involved in this decision? What are the consequences? How can we be sure if we are doing the right thing?

"O God, here is my problem. I cannot handle it. Thank you for taking it on." Then later we say, "Oh, I will take it back now God; I need to worry over it some more before I give it to You." This is how we second guess ourselves.

Sometimes revisiting a decision is good. With fresh information, a good night's rest, and a few days to ponder, we gain confidence. Yet, to constantly debate if something is God's Will is to let the decision-making process control you. The process becomes the focal point of life, not the living with God. There are no pat answers. There are no quick fixes, not even to determine what is God's Will.

Children never understand the "whys" of parental decisions. That is what it means to be a parent. No matter how much you explain something, it never quite gets through to the child. God is the parent we cannot quite understand. No matter how much God tries to explain to us, we never understand the all-encompassing love of God. Sometimes we see with clear eyes and level heads what the Will of God is in a situation; at other times we get in the way, and we find ourselves everywhere but within God's will.

There are no pat answers. There are no quick fixes. There are many people praying GOD'S WILL BE DONE. You know what? God's Will is being done.

Amen.

WORKSHOP # 2

"Are we FOR or WITH?"[55]

Our Father, who art in heaven, hallowed be Thy name,
Thy Kingdom come, Thy Will be done, on earth as in is in heaven.

This workshop focused on the second sentence of The Lord's Prayer, looking particularly at the words "Will" and "Kingdom."

SUPPLIES
- name tags for everyone, felt-tip pens
- posters of earth and heaven,
- slips of paper, markers
- extra Bibles
- scenarios on slips of paper for 4 Context Associates
- Hymnals
- newsprint sheet from last week
- clean newsprint, markers, masking tape for updates
- banner for this week, added to last week's banner
- 2 hoola-hoops

Those attending for the first time were given a notebook and asked to fill out the Beginning Survey. The surveys were collected by Charlotte Garrett.

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[55]I am grateful to Dr. Mary Olson for her insight into Matthew 25:31-46 (mission "for" someone) and Matthew 28:16-20 (mission "with" someone). This change of perspective is crucial to the linkage of prayer and mission.

WELCOME

Dorothy O'Quinn thanked everyone for attending. The location of the rest rooms and the availability of refreshments at the break were announced. Together we prayed The Lord's Prayer. Then updates were requested on the Mission Action from last week, or experiences with prayer and mission, or learnings put into practice. Dorothy O'Quinn has been in contact with the School Board concerning volunteers in the three elementary schools servicing our churches. Dorothy Stansell, a Context Associate, announced she was convinced of the need for involvement in the schools; she has volunteered at Harrison Elementary School.

GATHERING TIME

The workshop moved to the subject of "What is God's Will?" Four Context Associates had these scenarios to share with the participants:

1. It was such an awful car accident, and on a beautiful, dry, sunny day. It must have been God's Will for him to die.

Responses:
Speed causes accidents
Satan is ruler here
Cannot believe it is God's Will (several responded this way)
If you have a bad experience, then you will have a good one to follow (Job)

2. It is God's Will that evil prevails in downtown Richmond.

Responses:
This crime is human will rather than God's.
It is peoples' free choice.
What is the difference between scenario 1 and 2?
Who is responsible for the innocent ones.
Does God use innocent children that get caught in the cross fire?

3. We cannot question this cancer, it is God's Will.

Responses:
The human thing is to question.
Then we should pray for us to get through this.
This cancer can help strengthen us.
It is not God's Will that we are sick.
Some say "why me", some say "why not me?"

4. She sure was lucky to win the $1.5 million in the lottery Saturday night.

Responses:
It is her choice to gamble.
We are "lucky" when something good happens; but when "bad" things happen we say God is responsible.
Responsibility vs. accountability.
It takes a mature adult to admit they made a mistake.
We have freedoms of choice--bad and good.
How we handle adversity plays a big part in how we live our lives.

It was revealed in the discussion that bad circumstances are blamed on God and good fortune is given to luck.

SHARING

This morning's worship revolved around God's Will. Tonight I want us to look at the rest of the phrase, "on earth as it is in heaven." After counting off (1,2,3,4) into small groups, participants were asked what heaven is like and what God's

Kingdom would be like. Context Associates facilitated as opinions were discussed, ideas written on slips of paper and placed on a handmade poster of earth, as seen from space. The posters were shared with the other groups and hung on the walls. Dorothy O'Quinn asked, "What would have to change on earth, for it to be like heaven?" Responses:

a. More love
b. No temptations
c. Self searching
d. God will be with us
e. Good times like we enjoy
f. Warm, hearts, peace, harmony, love, joy
g. Golden Rule (Do unto others...)
h. More consideration
i. No taxes
j. Respect others
k. God's Will
l. Much nicer, loving, music
m. Peaceful, peace and harmony
n. No comparison
o. In the world: pain, poverty, Christians, drugs, violence, corruption, Holy Spirit
p. In heaven: Praise and Thanksgiving, happiness, God, no pain or sickness, plenty for all

"Thy Kingdom come, Thy Will be done on earth as it is in heaven." Our hope is that some day, by some way, and probably not our way, right? We are not going to transform the world. The problems on the poster are great. We need God to intervene. After the break we are going to focus on what we can do to bring the Kingdom closer. Notice I did not say bring the Kingdom in. That is for God, but there are things we can do to help others and serve others that will move us all closer to the Kingdom and to God.

A quote from Bosch was shared: "It is not the church which 'undertakes' mission: it is the missio Dei (Mission of God--my words) which constitutes the church."[56] This means the Church is not the end, only an agent of God's Love.

BREAK for rest and refreshments.

RECONVENE by singing Hymn # 405 "Seek Ye First" (UM Hymnal, 1989). JoAnne Davis accompanied on the piano.

SHARING

To illustrate how Christians live in a sinful world and in the world Jesus ushered in, Dorothy O'Quinn used two hoola-hoops. One hoola-hoop was placed on the floor to signify our world, earth. The other hoola-hoop was then placed on the floor beside the first but with a slight overlapping. The second hoola-hoop was heaven. The space where they overlap is where Christians live, work and play.

The participants were then divided into three groups. They were given a handout with three passages of scripture listed and writing space in between.[57] Carol

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[56]David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1994), 519.

[57]The Scripture Work Sheet is listed in Appendix 11.

Crawford led a group designated to read aloud Matthew 25:31-46 as folks read along in their Bibles. They discussed:

- What is supposed to be done?
- Is it TO someone, FOR someone, or WITH someone?
- We like to pray FOR someone, or give help TO someone.

Courtney Price led a group in reading and discussing Matthew 10:5-15:

- What materials, resources or skills are the disciples to take with them?
- What is supposed to be done?
- Are the disciples TO, FOR or WITH someone?
- Where are they to go?
- Where are they to stay?

Brenda Schraner led a group discussing Matthew 28:16-20.

The discussion questions were:

- What is supposed to be done?
- Is TO someone, FOR someone, or WITH someone?
- What is the difference between those 3 little words?

As we came back together in a large group the issue of being involved WITH someone was raised. In small groups the participants discussed this concept. Responses included:

a. we pray to God, with someone, for something
b. easier to give money to a cause or to the church, than to do something

Dorothy O'Quinn asked if anyone had notice the theological shift in the bulletin in the last few months. Several participants recognized the change in the prayer list from "Pray for" to "Pray with." Consensus was to begin to deal with those

in need as brothers and sisters, in need of our time, talents, and witness as well as our monetary resources.

MISSION ACTION

The handout "Thy Will be Done: God's People in Prayer and Mission" was given out at this workshop just like last week. As a whole, participants were asked, What mission can we be WITH someone in need? When will we get involved? Before small groups organized, Dorothy O'Quinn told of an event just a few hours old. A grandmother had called their home. She did not have much food in the house, but enough for her until her check came in. Then her three-year-old grandchild was dropped off. She needed nourishing food for the child. The O'Quinn's went through the refrigerator, freezer, and cabinets for three bags of food. There are people in need close by.

ACTION	**VOLUNTEERS**
play day at church after school	Connie, Wanda
soup kitchen/homebound/feeding site	Carol, Karen
visitation to elderly/help with yard work	Kitty, Fred, Charlotte
care-giver relief	Dorothy S., O.J., Gwen, Jesse
anti-drug program at church	Ann

food bank in church	Pam, Alma Lee
Tape Ministry	JoAnne, Lillian
1 on 1 involvement with youth (Big Brother/Big Sister)	Debra

EVALUATION

Forms were distributed just like last week. People were reminded about their journals or diaries.

CLOSING

The announcement was made that the next workshop would be March 10, 7:00 pm, in Newville's Social Hall. Child care would be provided. Next week, participants were asked to bring fruits and canned juices.

Written on newsprint where the words: TO God, WITH someone, FOR specific needs. Praying to God, with someone, for specific needs will connect The Lord's Prayer and mission in a way that will never come apart. The group ended with The Lord's Prayer.

GIVE US THIS DAY OUR DAILY BREAD

March 10, 1996

Children's Time

Will you help me say the part of The Lord's Prayer we worked on the last two Sundays:

> Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven.

We have been praying to God about God's things. This week we begin praying about people things. Today we add the sentence: "Give us this day our daily bread."

Everyone needs to eat, right. What happens when lunch is late? Your tummy starts talking to you, does it not? What if you do not eat everything on your plate? You get hungry before it is time to eat again.

Do you like sandwiches? Peanut butter and jelly? What about a hamburger? We like bread: we eat a lot of it. Bread is called the staff of life. You can live a long time without eating some things, but you need bread to grow up strong. That is why Jesus tells us to pray for our bread. We pray that God will keep us alive and healthy. We pray each day that we will have food that is good for us. We pray for bread, and many other types of food. God wants us to have enough to eat.

Help me now pray our prayer:

Our Father, who art in heaven, hallowed be Thy Name.
Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. Amen.

Here is some bread for you to enjoy. (The children were given some pita bread.) See you next week, if not before!

CHILDREN'S BULLETIN

March 10, 1996

Our Father, who art in heaven,
hallowed be Thy Name.
Thy Kingdom come, Thy Will be done,
on earth, as it is in heaven.
Give us this day our daily bread.

Sandwiches, bread pudding, and toast are made out of bread.

Circle other foods made with bread or flour:

spaghetti	**pizza**	**broccoli**	**ham biscuit**
cake	**turkey**	**salad**	**gravy**
french fries	**cookies**	**pancakes**	**tuna fish**
waffles	**cupcakes**	**pie**	**macaroni & cheese**
pasta	**french toast**	**cereal**	**fruit roll-ups**
bread	**cheese burger**	**jello**	**nuggets**

(the back page)

Some families thank God for their food before they eat; some offer thanks after the meal. When do you remember to thank God for your food?

Some people pray the same prayer or blessing every time they eat. Others use different prayers. Try writing your own table blessing to thank God for what you had for breakfast.

SERMON PREACHED MARCH 10, 1996

"Living in a Pie World"

To make a pie you need flour, water and shortening for the crust. You need something to fill the pie shell.

We live in a PIE WORLD, filled with slices of a good life. There is not a soul in this room that did not have the opportunity to eat breakfast this morning. Now some of us chose not to eat, but we all have food in the cabinet to eat.

We live in a pie world. We have slices of food. Most of us could go at least a week eating the food in our pantry, without going to the grocery store. Though my mother is not a survivalist, one look in her kitchen and you know without a doubt that you could live months on all the food.

People who are hungry do not have pie. They do not have the stuff to fill the pie shell. They do not have enough food to last more than a few days. Many of us, on the other hand, are concerned about our expanding waist lines. Only folks who have too much food have to diet. Hungry people need the calories. We are not hungry. We live in a pie world.

We live in a pie world. In addition to slices of food, we have other "things" in excess of our needs. How many of us have room in our closets? My estimate would

be may be one or two folks. Most of us have jammed closets. We are always having to move things around to fit in the latest shopping trip. Once a year, I go through my closet and take out everything I have not worn in a year. It always amazes me the number of garments I never wear. I give the clothing to a shelter or charity outlet. I am too Scottish to throw away good clothing. I commend this exercise to you. Each year take everything out of your closet, everything. Put back only those items you have worn in the past three years. See what happens. We live in a pie world, and we have plenty of filling.

I have always found it ironic that when couples have young children and need space, that is the time when they cannot afford a big home. By the time they can swing the mortgage on a larger house, the children are leaving home. Shelter is like that, but people want space to spread out. That is one reason why we live here, rather than a row house in Richmond. We want somewhere to relax; somewhere to work on our hobby; somewhere to entertain as we like. That is what is important to us. But is it necessary? No, but it sure is nice. We live in a pie world. We have many comfortable rooms.

I am still exploring Prince George County. When I first got here I asked Keith King to show me how all the roads connected and tell me about the county. I figured that a county police officer could do that well, and he did. I saw a great deal of the county that day. Since then, I ride down roads just to see where they go. I have seen

some interesting sights. I saw homes that were not underpinned -- makes me cold just to think about living in a house that is not underpinned. I saw homes without indoor plumbing -- I get even colder thinking about walking to a outdoor bathroom in cold weather.

Some of you have lived in homes like that, but not anymore. The standard has been raised: you have risen with it. Thank the Lord! We live in a pie world. But what about the folks who have not been so fortunate? They live in cold, bitter conditions.[58]

We live in a pie world. Everyone in this room has food, clothing and shelter greater than our needs. We live in a pie world. In our abundance we have much. The interesting thing about pie is that as you eat a slice, there is less pie in the pan. The more you eat, the less you have.

We live in a pie world, because that is the way we treat the things around us: our food, clothing and homes. We have to have more and more, because we are afraid of less and less. We always want to make sure we have enough for a rainy day, so we get as much as we can. You never know how long it will rain.

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[58]It was a colder than normal March Sunday for us, which drove the point home.

But God does not have the same pie we do. Our pie plate, filled one day, can contain only crumbs the next. God's pie, on the other hand, never runs out. In fact, it never has any crumbs.

When I was a child and had to split a piece of cake or a candy bar with my little brother, the rule was one cut, and the other got first choice of pieces. You know what happens when you do that. It insured that the split would be 50/50. If we tried to hold onto the plate that was a clue to my mother that we had more than our share.

With God, we do not have to worry about a 50/50 split. God has more than we could ever use in a life time. All it takes is moving beyond the "pie" mentally, to a world view that realizes there is so much that God has; there is so much that God gives; we do not need to hold onto the plate.

Let us pray:

You bless us O God, with food leftover after meals, a comfortable home, clothes on our backs, and extras to spare. You have blessed us with those necessities in an overabundance. You have gone beyond what is necessary and blessed us with family, friends and Your love. We thank You for Your generosity and ask that we might be found worthy of it. In Jesus' name we pray. Amen.

Workshop 3

"God's Generosity"

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread.

This workshop focuses on generosity.

SUPPLIES
- Name tags, felt-tip pens
- Extra Bibles
- Colorful gift bags for folks to take Love Feast left-overs
- Card with logo (already in bag for message or prayer for the recipient of the bag.)
- Hymnals
- Newsprint from previous weeks
- Clean newsprint and colored leaves for updates
- Banner for this week
- Love Feast bulletins, buns and coffee

First time attenders were given a notebook with the previous handouts and information. They were asked to fill out a Beginning Survey and give it to Gibby Elder.

WELCOME

Dorothy O'Quinn thanked everyone for attending. Information Sheets were given out.[59] Participants filled them out and gave them to Gibby Elder. This information will be helpful as we continue our mission. Directions to the rest rooms

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[59]Participant Information Sheet is listed in Appendix 13.

were given. Refreshments would be served as part of the workshop this evening. We prayed The Lord's Prayer.

Dorothy O'Quinn asked for status reports from the previous week's mission action and volunteers. Each of the six groups reported what beginning efforts were being made to accomplish the following: play day at church after school, soup-kitchen/homebound feeding site, visitation to elderly, care-giver relief, help with yard work, anti-drug program at church, food bank in church, tape ministry, one-on-one involvement with youth. As of now, phone calls and contacts are being made, and brainstorming sessions and plans are being developed to see what needs to be done. Further reports will be given next week. Those mission ideas not previously placed on our vine were added.

GATHERING

Dorothy O'Quinn divided participants into four groups where people were asked to share those times when we experienced true generosity. Context Associates facilitated the discussion of "Is it easier to be generous than to accept generosity? Do we question people's motives? Are we taking away someone's joy of giving? Do we question God that way? Why me--is that sinful?"

The responses from the group:

a. It is harder to accept than give for some of us.
b. We have been raised to be independent, self-sufficient and it is hard to accept generosity.

c. Some people appreciate the time and attention shown more than a tangible gift.
d. We can sometimes feel unworthy.
e. Generosity is like compliments: it is hard to accept easily.
f. Is there another motive? Do they just want to get their fingers into the pot? Why are you being so nice?
g. Some worry about what some people will think. Jesse Elder gave the example of a man helping a widow.
h. Some people only give out of their abundance. It is easier to write a check than to give your time.
i. A sense when we do not accept generosity is that we do not allow others to serve. Dorothy O'Quinn gave the example of her mother's long years of showing kindness to church people, then not accepting offers of help during her illness.
j. We question others' fortune.
k. We wonder "why" things are put on other people.
l. Maybe down the road we may need generosity, but we may not need it at the present.
m. Sometimes we have to turn down generosity/help. The example given by Ben Burrow, "I cannot use more than one tractor to move snow at a time."
n. Another example, told by Ben Burrow of Uncle Jeff Hobbs delivering a wagon load of staples to Mrs. Hale, "I know the good Lord sent it, if the devil did bring it."

Dorothy O'Quinn raised the thought that to reject another Christian's generosity is to reject God. For Bible study the participants were divided into three groups to discuss either Exodus 16; John 6:1-14; or John 6:35-40. Each group was asked to consider these questions:

1. Who is being generous to whom?
2. Who receives the generosity?
3. What is the generosity?
4. What does this passage have to do with "Give us this day our daily bread?"

Comments included:

a. generosity = God
b. need fulfilled, not expected but appreciated
c. grumpy old men
d. it (the bread) was there--need to be accepted
e. Bread = Christ = Bread of Life
f. drink out of the saucer (example of cup runneth over)
g. all blessings
h. greatest generosity is eternal life, the gift of Jesus
i. generosity is contagious
j. God is generous with patience
k. discipline is the gift of generosity

Context Associates distributed printed information of the Love Feast fellowship meal as Dorothy O'Quinn quickly ran through the background information the participants were given.[60] She explained that coffee and sugar were luxuries a few hundred years ago so a Moravian feast of sweet buns and coffee, prayers and singing would indeed be special to our ancestors.

The Love Feast began with singing of a hymn. The full group was lead in prayer by Dorothy O'Quinn. Each person had the opportunity to lift up a prayer one by one and everyone responded, "Praise God." Jim O'Quinn read the scripture lesson from 2 Corinthians 9:6-15. The Context Associates distributed the elements of the love feast and after all were served, we recited John Wesley's table grace for Methodists observing the Love Feast.

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[60]Love Feast Information Sheet is listed in Appendix 12.

As with the Moravian custom, quiet time was observed where each one silently waited for God to speak. In sharing the food and spiritual fellowship, participants were allowed the opportunity to offer their feelings to the meaning of The Lord's Prayer and Mission. The service concluded with singing.

MISSION

The Love Feast was planned so that everyone could take buns, fruit and juices to someone who did not come, a home-bound person, or someone who is hurting. As the Love Bags were packed by the participants, they were asked to pray with the recipient and write the person a note on the card provided in the bag.

Dorothy O'Quinn encouraged all to pray with the people on the prayer list during the week. Next week participants will be encouraged to talk about their experience of sharing the Love Feast buns.

ANNOUNCEMENTS

Next week, March 17th, we will receive a monetary offering when we meet at Newville's Social Hall. Child care will be provided.

A LOVE FEAST

* Hymn page 334 — There's a Sweet, Sweet Spirit

Prayers

Pray for [redacted][61]

Lift your prayers as the Holy Spirit leads. We will all respond, "Praise God."

Participants lifted prayers:

For coming into our hearts...
For the many blessings we have received...
Guide us O God, we need you...
We thank you for the opportunity to be here...
We ask for Your help as we get our mission going...
For travel mercies for those on the road today...

Scripture Lesson — 2 Corinthians 9:6-15

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[61]This prayer list contains the names of all workshop participants, Context Associates, helpers, and their children.

Sharing God's Generosity

The Love Feast is distributed

The Love Feast Grace

When all have been served, John Wesley's table grace, written for Methodists observing the Love Feast, shall be prayed:

"Come, Lord Jesus, our guest to be,

and bless these gifts bestowed by Thee. Amen."

We partake of the Love Feast without hurry,
relishing the significance of this time together,
that in eating as a community of faith, we share a
spiritual fellowship.

Testimonies

When led by the Spirit, please offer your reflections

of what The Lord's Prayer and Mission mean to you.

Ann [redacted] "the Spirit is moving in Prince George...we need each other, we can do things together just like prayer and mission..."
Connie [redacted] "...urgency to get more involved..."
Charlotte [redacted] "I've been revitalized."

Hymn page 384 Love Divine, All Loves Excelling

Cups and baskets are collected during the singing of this hymn.

Quiet Time

We silently wait for God to speak. Our time of prayer will conclude with The Lord's Prayer.

* Mission Action

Everyone is invited to take our Love Feast leftovers to someone who did not come tonight. Pray with them this week. Prayer names of participants will be passed. Please pray with this person during this week.

* The Sending "With" Pastor leads Benediction

* Hymn page 672 verse 1 God Be with you till We meet Again

(Please fill out the Workshop evaluation before you leave.)

AND FORGIVE US OUR TRESPASSES,

AS WE FORGIVE THOSE WHO TRESPASS AGAINST US

March 17, 1996

Children's Time

Our Father, who art in heaven, hallowed be Thy Name.
Thy Kingdom come, Thy Will be done, on earth, as it is in heaven. Give us this day our daily bread.

The next part of The Lord's Prayer is: "And forgive us our trespasses, as we forgive those who trespass against us." These are two big words: forgive, trespasses. Let's look at these big words. It is fun to be able to say big words--it is more fun to know what they mean!

To say "I forgive You" means that I am not going to count your mistake against you. I will accept that you say "I am sorry." I accept your promise that you will not do it again. In this prayer we ask God to forgive us, to accept our "I am sorry" just as much as we accept each others' "I am sorry." I accept your promise that you will not do it again. God is going to forgive us the way we forgive our family and friends.

The other big word today is trespass. Growing up I always thought trespass was like the sign you see posted on the pine trees up and down the roads. The signs say "No Trespassing." Do you know what that means? Right, do not go onto that property, because the people who own it do not want you there. The word "trespass" is like those signs warning you not to do something: to take a toy, to say hurtful words, to do something wrong.

To trespass is to do or say something against God or our family or friends. So today's part of The Lord's Prayer talks about believing someone's "I am sorry" and not doing something bad to someone else or to God.

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

Please pray the parts of The Lord's Prayer which we have learned so far....

SPECIAL ANNOUNCEMENT:

Between today and Palm Sunday, if you will recite the whole Lord's Prayer for me, there will be a special surprise for you. Your parents can call me and you say it over the phone, or anytime we see each other. Thanks!

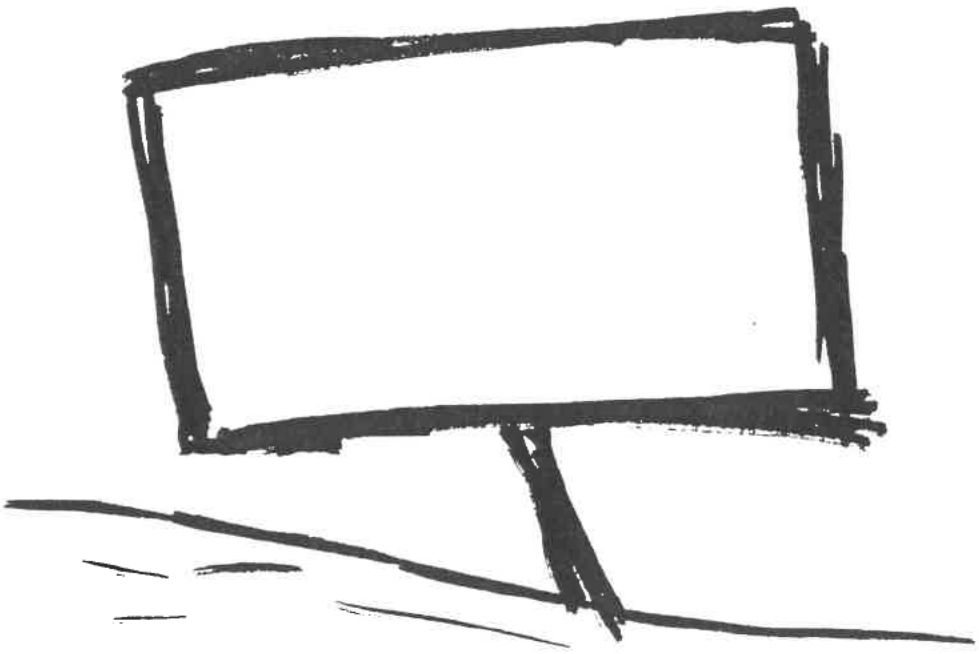
CHILDREN'S BULLETIN

The Lord's Prayer

March 17,1996

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us.

What trespasses does God forgive? Write them below.



(the back page)

Draw a face that hurts because of a trespass.

Draw a face that is happy to be forgiven.

SERMON PREACHED MARCH 17, 1996[62]

"As We Forgive"

In The Lord's Prayer, we pray for God to do something:

- God to be our father
- God to do God's Will
- God to bring The Kingdom
- God to take care of our needs
- God to forgive our trespasses and sins.

Do you realize how busy God must be doing all these things for us. And how wonderful God is, willing and able to do so much for us. We truly are loved.

AND FORGIVE US OUR TRESPASSES. Envision God with a giant chalk board, writing down all our trespasses, like Santa making a list. "Oh, she is forgiven that one, I'll just erase it." "Whoops, he has not asked for forgiveness yet, better leave it on the list for now."

Envision God forgiving sins. There is God, the benevolent grandparent who lets us get away with more than we should, because we are so cute or handsome or good. We say; "It does not matter what I do, God will forgive me Sunday in church." What do you have to do or say for God to forgive you?

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[62]Following this sermon, in all three churches, information sheets were given out. Worshippers were asked to fill them out and hand them back to the Context Associates before leaving worship. This information will be used as our mission increases. The Information Sheet is listed in Appendix 14.

We have made it easy to receive forgiveness from God. All we do is pray, promising never to do it again, and we come away assured of God's forgiveness. But is it really that simple? Do we continue to make the same mistake again and again?

Suppose I like harboring an injury, it keeps me going to remember how bad someone was to me. I receive pleasure from having something to hold over them. I do not want to forgive them and lose my power over them. The way things are now I am in the driver's seat. Does that mean God will not forgive me?

One the signs that we are developing as human beings is that we learn from our mistakes. That means we learn from the consequences of what we do or do not do. We make every effort to abstain from repetition. To learn from our sin is to grow, to mature in the Christian faith. I do not mean to be simplistic. We can have difficulty forgiving ourselves for what we did and others for what they have done to us. Relationships need time and effort for forgiveness to be possible. Yet, when we pray for God to forgive our sins/trespasses, we are really praying for the chance to learn from present circumstances and move on with a clear soul to our next adventure in living God's love. God welcomes us back. That is what happens when we pray AND FORGIVE US OUR TRESPASSES.

Up to this point in The Lord's Prayer all the action has been up to God. Now the prayer changes: AS WE FORGIVE those who trespass against us. Here, now, we

must act. We are asking God to forgive our wrongs in the same way we forgive the wrongs other people have done to us.

The measure you forgive is the measure of forgiveness you WILL receive. Jesus cannot be any plainer than that. An interesting thing happens when we forgive. The wrong changes in importance. What was once a Number One priority, because it hurt so much, is now down on the list. We are able to put the incident in its proper perspective, so that it is no longer a cosmic event. This is part of growing, and maturing.

I am not saying "forgive and forget," for that is bad theology. I do not believe it. If we forget a trespass, it will happen again. We become a doormat for another's sins. To FORGIVE and REMEMBER is much healthier. "We remember what it is like to be in a broken relationship, so we never do it again."[63] We forgive and put the trespass into perspective, keeping what we learned about that person's character in a place where we can double check promises kept and confidences assured.

We now take on responsibility, the responsibility of reconciliation. We have forgiven; God has forgiven us. Now we must rebuild the trust that was damaged by the sin/trespass.

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[63]From a conversation with James G. O'Quinn, DMin., during the preparation of this sermon.

AS WE FORGIVE is a call to action: to move beyond words, to move beyond prayers, to move beyond what tore us apart. We are wiser. We know more about ourselves, others involved, and God. At times we get the relationship back, not at the same place, but stronger. At other times wounds are so deep that only time and God's love will salvage the relationship.

AS WE FORGIVE, God forgives us. Remember the words of the Apostle Paul who says:

> From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know Him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to Himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to Himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making His appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake, He made Him to be sin who knew no sin, so that in Him, we might become the righteousness of God.
>
> (2 Corinthians.5:16-21)

As we sing the hymn "Freely, Freely," I invite you to come forward to the Chancel Rail: to pray about the sins you have committed, to pray with the person who has sinned against you, and to pray for God to forgive.

FREELY, FREELY

God forgave my sin in Jesus' name, I've been born again in Jesus' name, and in Jesus' name I come to you, to share His love as He told me to.

Refrain: He said, "Freely, freely, you have received, freely, freely given. Go in My name, and because you believe, others will know that I live."

All power is given in Jesus' name, in earth and heaven in Jesus' name, and in Jesus' name I come to you, to share His power as He told me to.

Refrain: (repeat above refrain)[64]

Let us pray:

O Holy and Merciful God, we confess that we have not always taken upon ourselves the yoke of obedience, nor been willing to seek and to do Your perfect Will. We have not love You with all our heart and mind and soul and strength, neither have we loved our neighbors as ourselves. You have called to us in the need of our sisters and brothers, and we have passed unheeding on our way.In the pride of our hearts, and our unwillingness to repent, we have turned away from the cross of Christ, and have grieved Your Holy Spirit...

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[64]The United Methodist Hymnal Nashville, Tennessee: The United Methodist Publishing House, 1989. #389.

(Time for silent prayer)

May almighty God, who caused light to shine out of darkness, shine in our hearts, cleansing us from all our sins, and restoring us to the light of the knowledge of God's glory, in the face of Jesus Christ, our Savior. Amen.[65]

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[65]The United Methodist Book of Worship Nashville, Tennessee: The United Methodist Publishing House, 1992. #476

Workshop # 4

"Reconciliation in all Directions"

Our Father, who art in heaven, hallowed be Thy Name,
Thy Kingdom come, Thy Will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.

SUPPLIES
Name tags and felt-tip pens
Newsprint from previous weeks
Clean newsprint for updates
Extra Bibles
Hymnals
Banner for this week
Large wooden cross, (made by Jim O'Quinn)
Red paper slips, pens,
Large nails, 3 hammers
Learning Centers for mission projects.
Tape of old mountain instrumental music (Linda McAllister)

Newcomers to get updated notebook and are asked to fill out Beginning Survey and give it to JoAnne Davis.

WELCOME

Dorothy O'Quinn began the workshop by thanking everyone for coming. Directions to the rest rooms were given. Everyone joined in praying The Lord's Prayer. Participants were asked to give updates from the pervious week's group and to express their thoughts about the Love Feast offerings that they shared with another. [redacted] reported that he purchased seed packets for the farmers in Africa, something he has not done before. [redacted], as a result of the Love Feast, took a

bag of fruit to a friend and invited the friend to church. The friend did not come, but [redacted] will continue to pray with her. The mission vine was increased.

GATHERING TIME

Bible Study was Matthew 27:32-51 and 54, Jesus being nailed to the cross for our sins. The sign "King of the Jews" was an indictment of the nation, and the community of Jerusalem by the Romans. The threat the Roman officials felt was that the Jews proclaimed Jesus, King. Israel paid dearly for bowing to the Romans as later the city is burned, then salted. The sign shows the sin of the people.

What would need to happen for our country, our community and our church to be redeemed? In small groups the participants put their responses on newsprint.

What would have to happen for our country to be redeemed?

a. Revival and acceptance of Christ
b. Indict Jesus as King and accept Him
c. Repentance of sins
d. Cleansing of our souls, attitude adjustment, humbling ourselves
e. Serve Christ
f. Accountability for our actions
g. Trust in God
h. Prayer
i. Love one another

What would need to happen for our community to be redeemed?

a. Willing to help less fortunate, concern for neighbors
b. Get involved in politics/get rid of politicians

c. Working together
d. Supporting others' work
e. Attitude adjustments
f. Ego adjustments
h. Spreading God's Word
i. Volunteering
j. Listen--do not push
k. Pray for ourselves and with others
l. Listen for God

What would have to happen for our church to be redeemed?

a. Plant the empty holes
b. New blood
c. Work together--support even if you're not behind it
d. Willing to accept changes
e. Bless not curse
f. Leave judging to God
g. Do our part
h. "ISMS" such as racism, classism, genderism, schoolism must be addressed

How do you as an individual participate in those sins, in keeping the status quo? Take a few minutes to reflect on the sin or sins in your life. As the music plays, write down a word or phrase that deals with your sin or sins. Fold it and nail that piece of red paper onto the wooden cross. Dorothy O'Quinn assured everyone no one will read what you write. She will be the only one to remove the papers from the cross and will not read what is written on them. It is between you and God. At the close of this workshop, Dorothy O'Quinn will burn them.[66] As you nail, leave the sin on the cross--Jesus is strong enough to carry it.

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[66]This suggestion was made by Bryan Palmer-Smith, DMin, a consultant.

After everyone nailed his or her sin to the cross, we sang a hymn, "Nothing but the Blood of Jesus." It was done in echo style. Dorothy O'Quinn sang the first half of every line and the participants joined in by singing, "nothing but the blood of Jesus." While singing an offering for mission work was received.

MISSION ACTION

Everyone was asked to find a hurting person this week and do an act of kindness.

BREAK for refreshments

MISSION ACTION

Using Learning Center format (information on various mission needs on three tables placed at different parts of the room) we spent time learning about possibilities for mission. Participants were encouraged to move among the three centers and ask the question: Where is the Holy Spirit leading me/us to begin?

School Center (headed by Wanda Johnson, long time school volunteer, and JoAnne Davis, Context Associate)

1. Sign up sheets for working in our elementary schools--Wanda Johnson to talk about volunteering at Burrowsville Elementary
2. Play time after school to be discussed
3. Sign up sheet for those who want to tutor--all grades

Food Center (headed by Carol Crawford, a Context Associate, who has a passion for feeding wholesome meals to those in need)

1. Sign up sheets for activities
2. Providing more food to food bank
3. Set up account at Parker's for those who have immediate need
4. Feeding elderly at Sycamore soon Carol to facilitate

Work Team (headed by Dorothy O'Quinn who has a passion for adequate housing)

1. Sign up sheet for skills
2. Beginning projects
   Cleaning up winter debris at Hartley Gross' home, others?
3. Work with Dwala Ferrell in Petersburg, the new Shalom Zone[67]

EVALUATION

Forms were distributed, and completed forms were received by Gibby Elder.

Announcement

The next workshop will be March 24, 7:00 pm Newville Social Hall. Child care provided.

The workshop ended by forming a circle and singing "Bless Be the Tie That Binds Our Hearts in Christian Love."

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[67]Sign Up Sheets are listed in Appendix 15.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOREVER. AMEN.

March 24, 1996

Children's Time

Our Father, who art in heaven, hallowed be Thy Name.
Thy Kingdom come, Thy Will be done, on earth as it is in heaven.
Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us.

The last part of the prayer is:

And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

There are lots of words we need to understand in this part.

Temptation

Have you seen a plate of your favorite cookies sitting on the counter? You reach for one and your Dad tells you it is too close to supper time. The next time you walk through the kitchen, no one is in there; you are still hungry, and the cookies are still there. Do you take a cookie? To think about taking the cookie is to be tempted--to want something you should not have.

Deliver

Most of the time we think about mail delivered to our box down at the road. This "deliver" means something different--it means to be saved from something. We are asking God to save us from evil.

Evil

Sometimes bad things happen, and all we can do is get help. God is always ready to help us. Evil comes around us in all kinds of ways.

Someone does not like you because

- of the color of your skin,
- you are a boy, or a girl
- you live in Prince George, or Hopewell
- you go to a different school
- you live on a farm, or in an apartment

All those reasons for not liking you are evil. They are not based on who you are on the inside, a beautiful child of God.

Power

What is power? Parents have power to tell us when to get up, take a bath, eat, and do our homework. Here we are saying that God has, not just power, but POWER (that means all the power). God is more powerful than any cartoon character could ever dream.

Glory

Glory is a fun word to say. Can you say it? It can be said so many different ways. "Glowry," "Gloree," "Gloooory." Glory means we think God is wonderful, cool. God is the only One wonderful enough to us to say "glory."

Let us say The Lord's Prayer all the way through:

> Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. Forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory forever. Amen.

The children were reminded of a surprise if they can say the whole prayer to me by themselves. (The Surprise consisted of a certificate and gift certificates to MacDonald's Restaurants.)[68]

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[68]See Appendix 16.

CHILDREN'S BULLETIN

March 24, 1996

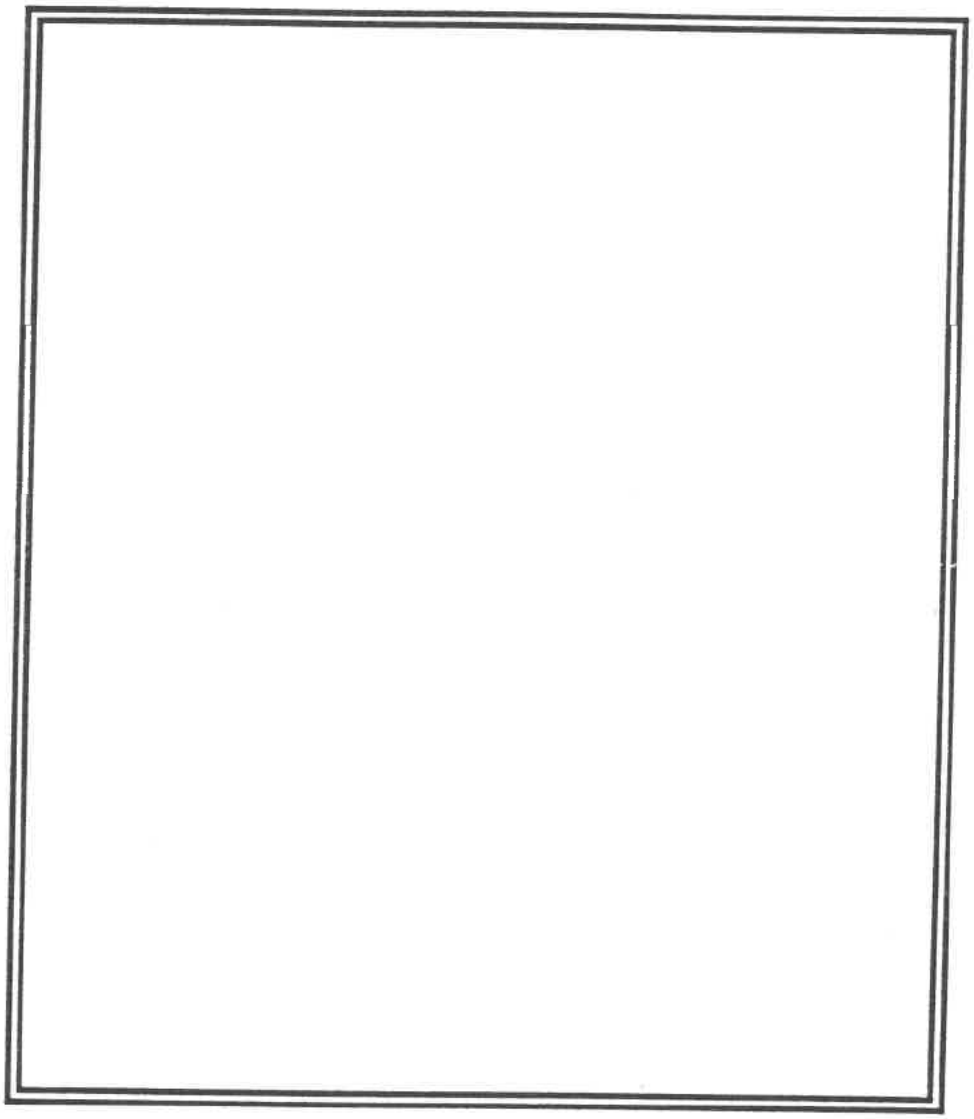
Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

How are you different from everyone else?

How are you like everyone else?

(the back page)

Usually children are asked to draw pictures of God.
Let's be different. Draw a picture of how God sees you!



SERMON PREACHED MARCH 24, 1996

"God Save Us"

God is real. God is good. God is peace. God is hope. God is eternal. And we pray: "deliver us from evil." Evil is real. Evil is trouble. Evil is frightening. Evil is painful. Evil is deadly.

We know more about what evil does to us and in us, than what evil is. Evil is the opposite of God. Evil goes against God's Will. Evil works to destroy the Kingdom to come. Evil does not want earth to be like heaven, because then evil would cease to exist.

Since we believe God is almighty, it is stupid to think you can pull something on God. Evil is stupid.[69] Evil keeps trying to win. With what form of evil are you dealing? How is evil affecting you? Are you told not to have someone as a friend because their skin is dark? When I was a teenager my Mother, a school teacher, was talking with some fellow teachers about hosting a faculty party at our home. One of the teachers said that she would not host a faculty party because the black teacher in the school would expect to come. My mother was outraged at such a comment. Mom held the party.

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[69]This is a favorite saying of James D. Righter, DMin.

Is it hard making ends meet? Do you watch the TV shows where everyone has beautiful clothes, cars, homes and friends? We say, "I have champagne taste on a coke-a-cola budget." Must we have a certain jacket because it is the thing to have, never mind that it costs twice what you can afford.

According to a school principal with whom I talked this week, our county schools are becoming more lower middle to lower class. The middle class in the county is drying up.[70]

Do you get overlooked for a promotion or raise because of your gender? "She does not need it, her husband makes good money." "We have to hire a woman for this position or our company's reputation will be damaged."[71]

Is it difficult to get a job, or move up in the company because you do not have the right diploma? Did work pass you by while you rested on past training? Anyone today thinking that a high school diploma will do for them what it did in their parents' day is in for a rude shock.

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[70]From a conversation with Ms. Jan Peyrot, Principal of Harrison Elementary School, Prince George County, Virginia.

[71]These are stereotypical statements, but nonetheless believed to be true for two members of the charge.

What evil is inside of you? Lack of concern -- You do not bother to train your children. Just take the easy way and let them do what they want as long as they stay out of trouble. You do not care what happens in the community as long as people leave you and your possessions alone.

Is it the need to be in constant control? You will not stay out of your grown children's lives. You will not allow others to be in control. Changes are good in the church as long as it is not your ways that get changed.

Is it your lack of control? You cannot stop eating. You cannot stop shopping. You cannot stop drinking, or popping prescriptions. You cannot keep away from married dates.

Is it your excessive busyness? When you are deeply involved in one thing, you do not have time to worry about others. If you are running all the time, you cannot have time for yourself. It seems that we have a problem. Evil is all around us. Evil is in us.

Whenever we stay home, whenever we do not speak up, whenever we do not vote, we let evil win. When evil wins, evil gets bolder. The only way to get away from evil is to get closer to God.

Think of this: The more you pray, the better your relationship to God is bound to be, than when you do not pray. So the more you pray, the less time evil has to work on you. The more you love, the less room hate has in your life. The more you practice your faith, the more positive impact you have on people's lives, the less evil can do with you or with them.

We may nod in agreement with these steps. We can pray, love, practice, and be the best disciples ever. Yet there is still evil in our world and in our lives. We cannot stop evil.

How, then, are we delivered from evil? By God. We call our deliverance -- GRACE. Grace is the love of God that never stops. Grace is working in our lives before we are aware of it, nudging us in the right direction. Grace is with us when we know "God really loves me," our conversion experience. Grace is with us when we are dealing with evil everyday.

When we pray "Deliver us from evil," we are really praying, "God save us." "God save me." Then, God's Kingdom comes; God's love wins; and earth becomes like heaven.

Take heart! Our problem with Evil is not forever. God's grace is forever!

Workshop #5

"Praises to Our Strong God"

Our Father, who art in heaven, hallowed be Thy Name Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, and the Power, and the Glory forever. Amen.

SUPPLIES
Name tags and felt-tip pens
Newsprint from previous weeks
Clean newsprint for updates
Extra Bibles
Hymnals
Banner for the week

First time attenders get notebook and are asked to fill out Beginning Survey and give it to JoAnne Davis.

WELCOME

Dorothy O'Quinn thanked everyone for coming. When the location of the rest rooms and snacks was given, she gave an explanation why she gave that information in each of the five workshops. The rest rooms in all three churches on the charge are not easily discovered by first time attenders. Not everyone who has come to the workshops knew where to find the rest rooms. It is something which needs to be done constantly so first time attenders feel comfortable.

After the laughter, Dorothy O'Quinn led the participants in a time of prayer. Updates of Mission Action from previous weeks and learning put into practice was shared. Jesse Elder told of helping a woman with her rent payment. Ann Clark delivered a hospital bed to someone coming home from the hospital.

GATHERING TIME

Dorothy O'Quinn posed the question, "What is your temptation?" She asked participants to use the blank pages provided in their notebooks to write their responses. Recognizing participants discomfort with the topic, she rephrased the question by saying, "Where are our weak points? Where can temptation get to us? If you do not know, ask yourself what is your greatest strength. Your greatest strength is also your greatest weakness -- because you put too much faith in it."

After time of reflection and writing, participants were asked to consider, "Have we cheapened temptation?" In other words is ice cream sinful? The current marketing strategy says sin is fun. It is reverse psychology. The group added to the discussion: "Go ahead, indulge yourself." "Go ahead, you're worth it." "The Devil made me do it." "You owe it to yourself." Have we made it okay to yield to temptation?

Instead of working through our personal temptations in a group setting, we are going to deal with temptations facing the church. Counting off in fours, participants gathered in small groups to discuss two questions:

1. What temptation is the Church facing?

2. What temptation is Sycamore/Newville/Salem facing?

Participants were asked to consider the demographics and community concerns worked through in earlier workshops. Their considerations were facilitated by the Context Associates and were given as:

Division of three churches
Gossip
The "Mall" (ease of shopping on Sunday)
Sports (leagues playing on Sundays)
Small attendance
Other interests (fishing, river, lake, etc)
Discord among members
Complacency
Overlook problem for fear of hurting feelings
Members taken for granted
Relying too much on the minister (let her/him do it)
Make excuses ("I do not have the talent...")
Short sighted-ness
Not accepting change
Putting personal life ahead of church life
Leaving the work to the minister
Not supporting all church activities
Covered dish dinners (Ha, Ha temptation of good food)
Criticize anything going on around the charge
Keeping status quo
Jump to conclusions too fast--do not listen
Charge functions (Pastor-Parish Relations and Parsonage Committee) are haphazardly handled--more thought needs to go into these important committees
Dilute church services (permissiveness accepted; watered down doctrine)
Take the easy way out
Instant gratification (the "I")

If I do not get my way, I just will not do anything
If I do not get my way I'll threaten to take my name off the roll
Putting other things before church

Dorothy O'Quinn asked, "Do we ignore temptation or do we face it? Do we need to do something? If so, what?"

Then the same groups looked at "fixes" to the temptations uncovered. The fixes were given as:

prayer
Charge calendar
listen
set priorities--commitments
think before speaking
consider tone of voice
positive attitude and energy
voice our opinion, support the majority
stop, think and listen and do not jump to conclusions
be willing to make changes
be wiling to give (in) a little
asking minister what we can do to help
work more with others
eating less (maybe)
pray and support each other
pray and listen
get our priorities straight
love others
discuss problems maturely

Due to the time involved in this discussion, these ways to beat temptation were collected from the four groups and mailed to each participant within a few days.[72]

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[72]This letter is listed in Appendix 17.

BREAK for rest and refreshments

SHARE

Dorothy O'Quinn lead the singing of the "Doxology,"[73] to bring the group back together. As folks settled into their seats, she explained that a doxology is an expression of praise, and a way to end a prayer. Praying with others is an important model of what it means to be Christian. After all Jesus gave us a model prayer, "The Lord's Prayer" to help us pray. Dorothy O'Quinn asked the group what happens when we are asked to pray on the spur of the moment. Lay people pray on the spur of the moment, and ministers are expected to pray on demand because it is their job. Sometimes people want immediate prayer, to cut to the chase with a sense of urgency (sickness, waiting during surgery, etc.) and we go straight to the petition. How do you get started praying, especially in front of others? What do you want--to get in touch with God and give God your prayer. Dorothy O'Quinn suggested opening the prayer with praise. Sometimes we get right to the concern or petition. End your prayer by thanking God and praising God, a doxology.

Participants were then divided into groups and looked at various doxologies, particularly the end of hymns. Dorothy O'Quinn suggested looking at the end of the Epistles to find doxologies. She recalled her first ministerial call after a death of a church member. "Now I Lay me Down to Sleep" and "The Lord's Prayer" were the

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[73]The United Methodist Hymnal: Book of United Methodist Worship 95.

only two prayers that came to her mind. She reiterated that whenever you are called on to pray God will be with you. Your knees may knock, your throat gets dry -- it is okay. Follow the model prayer, The Lord's Prayer will get you through. That is why Jesus gave it to us.

The groups looked at the doxologies in the United Methodist Hymnal: numbers, 94, 95, plus final verse of 62, 61, 64, 236, 184, 711. They explored what the doxology said about the power, person and majesty of God.

Dorothy O'Quinn drew a circle on newsprint. Arrows were drawn going in and out of the circle as she explained: God gives us power--we give God glory. God has the power to get what needs to be done, done. If not through me/us, then someone else will do it.

MISSION ACTION

1. Keep a calendar/journal/diary of experiences you have of God's Kingdom, Power, and Glory.
2. Share your experiences during Sunday School and church meetings
3. Watch for April newsletter for mission opportunities

EVALUATION

As the evaluation forms were distributed, Dorothy O'Quinn said:

> Thank you for enriching our lives with your presence this Lenten season. When you have finished the evaluation of tonight's session, please make your way into the sanctuary for our closing worship service.

THY WILL BE DONE

God's People in Mission and Prayer

Closing Worship

March 24, 1996

GATHERING

Opening Voluntary

Greeting

Pastor: My brothers and sisters in Christ, we have spent many hours together during these five workshops. We have laughed and joked with old friends. We have made new friends. We have studied our Bibles and thought about what God's Word means to us. We have celebrated the goodness of our churches, and worked on the redemption of the less holy parts. We have begun new avenues of service. By the efforts of everyone, our lives have been enriched.

Hymn page 334 Sweet, Sweet Spirit

PRAYERS (The Chancel Rail is always open for prayer.)

Feel free to pray as the Holy Spirit leads. We will respond by saying "Lord, hear our prayer."

GOD'S WORD

SCRIPTURE LESSON Luke 11:1-13

TIME OF REFLECTION

Our Father, who art in heaven, hallowed be Thy Name

Thy Kingdom come, Thy Will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, and the Power, and the Glory forever.

COMMISSIONING

Hymn page 328 Surely the Presence of the Lord

Pastor: The Holy Spirit has led us through our Lenten Workshops. Growing experiences have occurred within us. Prayer and Mission are growing through us. God will bless our efforts. The call is to be faithful in our service.

Will you seek to mature in your faith by continuing to study the Scriptures?

People: I will, God being my helper.

Pastor: Will you look for opportunities to be involved with people in need?

People: I will, Jesus being my helper.

Pastor: Will you pray with the people you serve?

People: I will, the Holy Spirit being my helper.

Pastor: May God who is the Creator, Redeemer and Sustainer of us all, be with us, helping us to keep the promises we have made. When our days on this earth are over, may we be judged as faithful disciples of Jesus, our Savior.

People: May God continue us in the work which grew from this workshop.

Pastor: Let us join our voices and our hearts in prayer:

People: I am no longer my own, but Thine.
Put me to what Thou wilt, rank me with whom Thou wilt.
Put me to doing, put me to suffering.
Let me be employed for Thee or laid aside for Thee,
exalted for Thee or brought low for Thee.
Let me be full, let me be empty.
Let me have all things, let me have nothing.
I freely and heartily yield all things to Thy pleasure and disposal.
And now, O glorious and blessed God,
Father, Son, and Holy Spirit,
Thou art mine, and I am Thine. So be it.
And the covenant which I have made on earth,
let it be ratified in heaven. Amen.[74]

Hymn page 593 Here I am Lord

BENEDICTION Pastor

*** The hymns for this service are found in The United Methodist Hymnal, 1989.**

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[74]The Book of Worship for Church and Home. Nashville, Tennessee: The Methodist Publishing House, 1965, 387.

March 31, 1996

Children's Message[75]

It was fun marching through the sanctuary waving palm branches. Have you ever been in a big parade? (Several children responded positively and told of marching with the scouts, ball team or majorettes.) Do you like to watch parades on television? I really like to see the big balloons. But I think it is more fun to watch parades here in the county where you see people you know and can wave and clap for them.

Jesus had a parade on Palm Sunday. He rode a colt down a mountain and up the other side into Jerusalem. People took palm branches and waved them. They took their cloaks, like our jackets, and laid them on the ground as a carpet for Jesus. Everyone was all excited because they thought here is something new, something different, somebody is going to do something about the bad things that are going on in their lives.

The sad part about the Palm Sunday parade is that people forgot all about Palm Sunday on Monday morning. They forgot all about Jesus, the things He had done, the things He had said, the people He had helped. They forgot all about that because the

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[75]The worship service began with the children parading up and down the aisles and around the outside of the pews waving palm branches.

thing they wanted did not happen. They wanted Jesus to make the Romans leave. So they got mad at Jesus. They forgot all about Palm Sunday.

What I would like to ask you to do is to take a palm branch home. Put it in a place where you will see it, in your room, on the television set, wherever your parents say is okay. I am not going to tell you where to put it. But I want you to keep it for a while to remind you of Palm Sunday, parades, and how we should not forget Jesus as soon as Palm Sunday is over. We need to remember Jesus always.

Let us pray:

Dear God, we thank you for Palm Sunday and the chance to be in a parade. We thank you that Jesus liked parades. We ask You to help us remember Jesus' love and care for us all during this week as we learn, and play, and grow in Your love. Amen.

CHILDREN'S BULLETIN[76]

PALM SUNDAY

March 31, 1996

Read Matthew 21:1-11
(The Palm Sunday Story)
Tell it to a friend!

The cross and the crown are symbols
for Palm Sunday, color them.
Why are these symbols for today?

[76]All computer generated graphics are from Church Art on Disk, Communication Resources, Inc. Permission granted to reproduce in worship materials such as bulletins, newsletters, and religious education materials.

(the back page)

A clown is something you would see in a parade.
Can you draw what else you would see in a parade?

If Jesus came today do you think there might be a parade?

SERMON PREACHED MARCH 31, 1996 - PALM SUNDAY[77]

"When It's Not Enough"

What would it take to make our world a better place to live? People throughout history have answered that question in different ways, but always with their well being at the center of the answer.

The people of Jerusalem, 2,000 years ago, believed they knew what it would take to make their world better: get rid of Roman occupation. They believed they needed a king, a mighty leader, someone who could take charge of their revolution.

Jesus was every bit a king: He confounded authority, was filled with compassion, and healed needy people. He arrived in the city right before Passover, and Jesus rode a colt as King David had done 1,000 years earlier. So when the word got out that Jesus was leaving Bethany to come to Jerusalem, the busy streets were buzzing with the news. As when any celebrity comes to town, people have to go out and see for themselves. Add to the mix an over-crowded mass of holiday folks, the time is right for a king.

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[77]I am grateful to Bishop Reuben Job for the suggestion and challenge to end this model of ministry with sermons on Palm Sunday and Easter Sunday.

Can you hear the crowds? "A king! Jesus, a king! Shout hallelujahs to God, for the king had finally come. God is blessing us at long last. That is the reason the people cut palm branches. Palm branches were the national symbol. Palm branches were the symbol of Israel before the invasion of Roman troops.

As Jesus came closer to the city, the people's excitement grew. Through the city gates and straight to the Temple went Jesus. The crowds grew larger. On the other side of the Temple from the entrance was the Roman fortress. Jesus could march through the Temple, straight into the Roman garrison. The people were wild with anticipation. What was this king going to do? What was his plan? How long would it take to throw the Romans out of Israel?

Palm branches waved: shouts were heard. "Blessed is He who comes in the name of the Lord." (Matthew 21:9) The people were on tip-toe. The prophet had come. Now the glory of Israel would be restored. Now the people would live in freedom. Jesus did not act as the crowd thought He should. Instead of throwing out the Romans, Jesus threw out the money changers. Jesus threw Jews, His own people, the Jews, out of the Temple!

The next morning the Romans were still in charge, and life was still hard. The Palm Sunday shouts were not enough. The Hosannas were inadequate. The Hallelujahs did not make a difference.

Four hundred years before Jesus paraded into the Temple, there was a leader of the people named Nehemiah. Nehemiah was not king, though he had the Persian king's blessing. Nehemiah was not a prophet, though he had a close relationship with God. Through his close relationship with God he spoke the words of God to the people of Jerusalem. His words flow with the events of the first Palm Sunday. The Palm Sunday Jesus rode into Jerusalem. Listen to the words of Nehemiah:

> The words of Nehemiah son of Hacaliah. In the month of Chislev, in the twentieth year, while I was in Susa the capital, one of my brothers, Hanani, came with certain men from Judah; and I asked them about the Jews that survived, those who had escaped the captivity, and about Jerusalem. They replied, "The survivors there in the province who escaped captivity are in great trouble and shame; the wall of Jerusalem is broken down, and its gates have been destroyed by fire." When I heard these words I sat down and wept, and mourned for days, fasting and praying before the God of heaven. I said, "O LORD God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments; let your ear be attentive and your eyes open to hear the prayer of your servant that I now pray before you day and night for your servants, the people of Israel, confessing the sins of the people of Israel, which we have sinned against you. Both I and my family have sinned. We have offended you deeply, failing to keep the commandments, the statutes, and the ordinances that you commanded your servant Moses. Remember the word that you commanded your servant Moses, 'If you are unfaithful, I will scatter you among the peoples; but if you return to me and keep my commandments and do them, though your outcasts are under the farthest skies, I will gather them from there and bring them to the place at which I have chosen to establish my name.' They are your servants and your people, whom you redeemed by your great power and your strong hand. O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight in revering your name. Give success to your servant today, and grant him mercy in the

sight of this man!" At the time, I was cupbearer to the king.
(Nehemiah 1:1-11)[78]

Nehemiah knew the problems facing those who had returned to Jerusalem after exile. Jerusalem was a ruined city and the people were suffering from a lack of leadership. His people were in danger of losing their religion as they mingled with the people living around them. Nehemiah cried, then he mourned, he fasted and prayed. Nehemiah did lots of praying.

When Nehemiah had been upset enough, when all the outward signs of distress had been played out, when he had prayed enough, Nehemiah was granted permission to go to Jerusalem and rebuild. As the story unfolds, Nehemiah carefully assessed the situation in and around Jerusalem. Then he recruited willing people to help him rebuild. When Nehemiah ran into opposition he stood firm, knowing God would bless the effort.

For Nehemiah praying was not enough -- there was work to be done. For the excited citizens of Jerusalem on Palm Sunday morning, praises were not enough. Prayer and praise, as important to our spiritual well-being as they are, are not an end

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[78]Dorothy Stansell, a Context Associate, and I had a conversation during the beginning stages of the project about Nehemiah. Though I did not quote her during the sermon, Mrs. Stansell's insights are greatly appreciated.

unto themselves. We are not Christians merely to offer prayer and praise to God. Yes, prayer is a major component of our faith journey, but it is not all. We have to act.

The Palm Sunday crowd thought they could get what they wanted by simply praising God. They did not have to DO anything else. They did not have to take any responsibility for themselves, the king would take care of everything. The Palm Sunday crowd was bitterly mistaken. So bitter that by the end of the week, the crowd shouted for Jesus to be crucified.

For Nehemiah, fasting, mourning, prayer were not enough. Nehemiah knew he needed more in his life. "He did not act without prayer, and he did not pray without acting."[79] Prayer and praise are essential, but not enough. We must do more. We must live out our prayer -- live out our praise. God gave you life. Go live that life for God!

Amen.

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[79]The Student Bible: New International Version Notes by Philip Yancey and Tim Stafford (Grand Rapids, Michigan: Zondervan Bible Publishers 1986, 435.)

EASTER SUNDAY

Children's Message

April 7, 1996

May I sit right here in the middle of y'all? I have a book I want to read to you and I want you to be able to see the pictures. For those of you who can read, you will notice right away that I am not going to read every word, but you will still hear the important part of the story. The book is I Love You Forever by Robert Munsch.

> A mother held her new baby and very slowly rocked back and forth, back and forth, back and forth. And while she held him she sang, "I'll love you forever. I'll like you for always. As long as I am living my baby you'll be." (The children and I swayed side to side each time.)
>
> The baby grew and grew and grew until he was two years old and he ran all over the house. He pulled all the books off the shelf. He pulled all the food out of the refrigerator. He took his mother's watch and flushed it down the toilet. Sometimes his mother would say, "This kid is driving me crazy!" (I know your mommy never says that. She does!)
>
> But at night time when that two year old was quiet, she would open his door, and if he was really asleep, she would pick him up and rock back and forth and back and forth. And as she rocked, she sang," I'll love you forever. I'll like you for always. As long as I am living, my baby you'll be."
>
> The little boy grew and grew until he was nine years old. He never wanted to come in for dinner. He never wanted to take a bath. Sometimes his mother wanted to sell him to the zoo! But at night time, when he was asleep, really asleep, she would pick him up and rock him back and forth and back and forth. As she rocked she sang, "I'll love you forever. I'll like you for always, As long as I am living, my baby you'll be."
>
> Now the boy grew and grew and grew. He grew until he was a teenager. He had strange friends, he wore strange clothes and he listened to strange music. Sometimes his mother felt like she was in a

zoo! But at night time, when this teenager was asleep, if he was really asleep, she would hold him and rock back and forth and back and forth. As she rocked, she sang, "I'll love you forever. I'll like you for always. As long as I am living, my baby you'll be."

The teenager grew and grew. He grew until he was a grown-up man. He moved into a house across town. Sometimes on dark nights, the mother got into her car, and drove across town. If all the lights were off, she would climb through the window into his bedroom. If he was asleep, really asleep, she would rock him back and forth and back and forth. As she rocked, she sang, "I'll love you forever. I'll like you for always. As long as I am living, my baby you'll be."

That mother got older and older. One day she called up her son and said,"You'd better come because I've gotten sick." When he walked through the door, she tried to sing her little song. She was too sick to sing. So he sang to her, "I'll love you forever. I'll like you for always. As long as I am living, my mommy you'll be."

When the son went home that night, he stood for a long time at the top of the stairs. Then he went into the bedroom where his very new baby daughter was sleeping. He picked her up in his arms. Very slowly he rocked her back and forth and back and forth. As he rocked her, he sang, "I'll love you forever. I'll like you for always. As long as I am living my baby you'll be."[80]

Our mommies and daddies do not love us one day and not the next. Our grand daddies and grand mommies do not love us one day and not the next. They love us today. They loved us yesterday. They'll love us tomorrow, next week, next month, next year. You'll be loved when you are 50, you'll be loved when you are 150! Some of you may just live to be a 150 years old!

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[80]Robert Munsch, Love You Forever (Willowdale, Ontario: Firefly Books Ltd, 1991). Used by permission of Firefly Books.

God's love is like that. God loved us yesterday. God loves us today -- and God will love us forever. Just like the mommy and the son in our story this morning, God's love is a love that never ends. That is what I want you to remember this Easter. God's love does not stop. God always loves us.

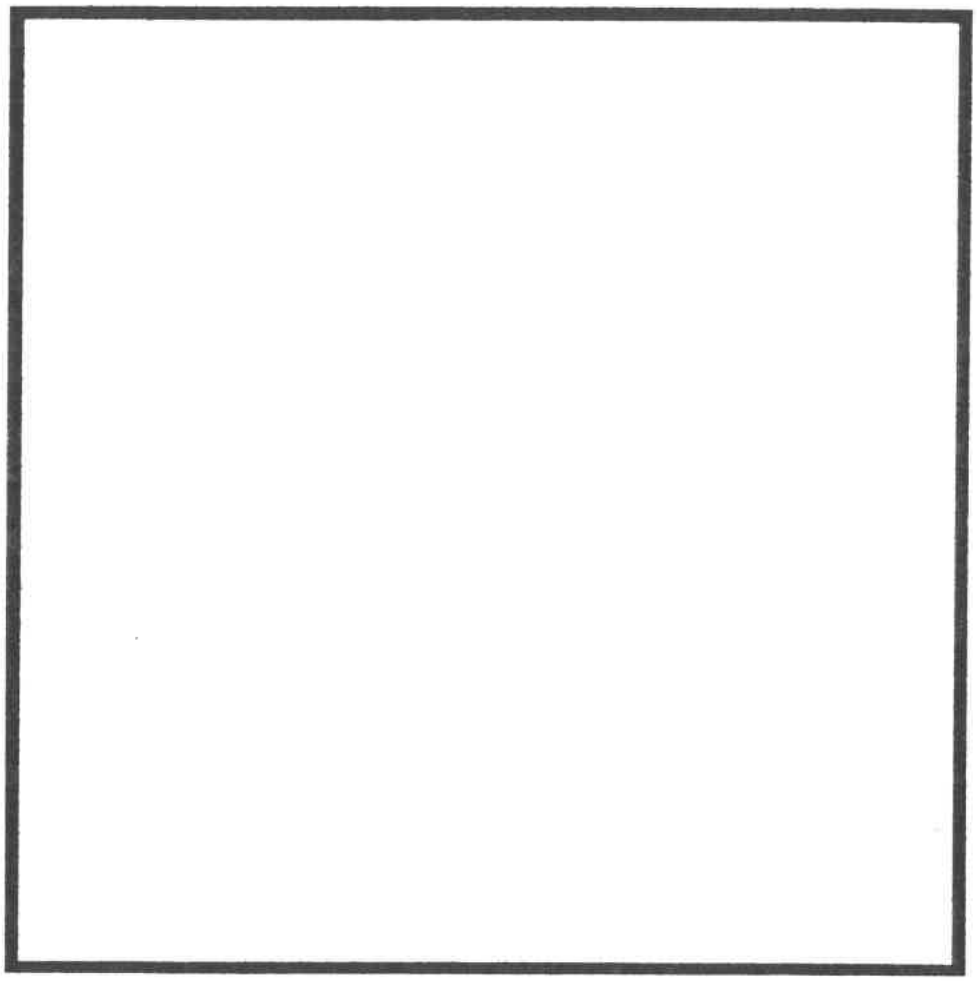
PRAYER:

Dear God, we thank you for Easter, for Your love that goes forever. We thank you for the Easter Bunny, for the fun we have with Easter eggs, hiding and finding them. We thank you for all the fun we have in Your love. Be with us this week as we learn and play and grow in Your love. Amen.

CHILDREN'S BULLETIN

Easter

April 7, 1996



Draw an Easter picture. Be sure to use symbols (things) you see in worship. After the service, find someone who does not have a child to draw a picture for them. Your picture will brighten their day!

(the back page)

Circle as many Easter words as you can find:

R E S U R R E C T I O N

F J A N G E L S F R C O

O O V T K A G A J G H T

R Y I Y P L O V E U R O

E L O R D W D O S A I M

V L R P E A C E U R S B

E S C A L W A Y S D T X

**Of all the words you hear this Easter Sunday,
which is the most important to you?**

SERMON PREACHED APRIL 7, 1996 - EASTER

"The Only Thing Left to Say"

Easter Sunday is finally here. At my home, we have been counting down the days. Yesterday was Holy Saturday according to Christian tradition, but yesterday was "Easter Eve" according to the tradition of my oldest child. According to his logic, if we have Christmas Eve, surely there is an Easter Eve. So we had Easter Eve.

Easter Eve is a time of preparation. Easter Eve for those of us who had a long list of things to do was too short of a day. Easter Eve for those of us who were prepared may have gone too slowly, taking forever.

The comedian, George Carlin, also known as Mr. Conductor on Public Television's "Shining Time Station," once said dogs know only two kinds of time: never and forever. "I thought you were never going to feed me." "You were gone -- forever." "I want you to pet me -- forever?"

Forever is a long time.[81] When things are going badly, time takes forever. When we are having fun, time goes quickly. Forever takes, well, forever. Time must have seemed like forever for Jesus' disciples. Jesus was crucified on Friday afternoon.

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[81]The March 24, 1996 sermon, "God Save Us," spoke of evil not lasting forever. This April 7, 1996 sermon speaks to that which is forever.

The hours He hung on the cross must have seemed excruciatingly long. To watch anyone you love die, feels like slow motion. Time is not real: time takes forever.

When Jesus's body is placed hurriedly in a tomb, another wait begins. I imagine Jesus' followers spent all night Friday, and Saturday desperately trying to figure out what happened. Where did things go wrong? What would happen next? When you sit down to ponder these questions, it takes a long time. It takes forever.

"I am with you always" means forever. (Matthew 28:20)[82] This always implies a relationship. Jesus promises the disciples His continuing presence. It is possible to know Jesus, to have a conversation with Jesus, to feel Jesus within your heart?

There are no exceptions to always. Something is either always, or it is not. Jesus is telling us the crucifixion is not the end of the Messiah. Jesus is telling us the resurrection from the dead on Easter morning is not the end of the Savior. Jesus is beginning a new work, a relationship with followers which lasts throughout eternity.

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[82]"With" became an important word during this Model of Ministry (Matthew 28:20). God is "with" us. We are "with" others in mission. This sermon seeks to re-enforce that understanding by the reminder that "Jesus is beginning a new work, a relationship with followers which lasts throughout eternity." With Jesus, we can be with others.

As with eternity, forever has to do with time. Forever means "infinite time." Forever also means "the state after death."[83] Because Jesus died on a cross for our sins, because Jesus spent three days in a cold tomb, because death could not hold Jesus any longer, because Jesus rose to new life, we experience resurrection. We can experience forever.

We do not live as those who have no hope. We have forever. "I am the resurrection and the life..." (John 11:25b) We do not live in isolation from God. We have forever. "I will not leave you orphaned." (John 14:18) God sent the Holy Spirit We must not forget what lies ahead. We have forever!

The Easter story, the Easter teachings, the Easter way of life speak to the immortality which comes through resurrection. In The Lord's Prayer... "For thine is the Kingdom, and the Power and the Glory, FOREVER.

Forever is the point of the Easter Story. The only thing left to say is - AMEN.

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[83]Webster's New International Dictionary of the English Language. Springfield, Massachusetts: G. & C. Merriam Company, 1932, 851.

CHAPTER FIVE

CONCLUSIONS

"Thy Will be Done" was a positive experience for the Context Associates, workshop participants, worshipping congregations and the pastor. This Model of Ministry is unique, different from anything the churches had experienced. The nature of this model is action: prayer and mission. The congregations previously attended Bible and Mission studies, but they had never been required to get involved. I preached the Children's Messages and the Sermons and led many sections of the workshops, but lay participation, leadership, and their ownership were strong throughout the model. Some participants were excited by the different format and attended every session. Three participants were uncomfortable with the experience and chose not to return to the workshops.[84]

This project would be easy to replicate. Though developed for a three church charge, it could adjust to any number of participants. It fits a short term study, a small group experience, Vacation Bible School, Lenten or Pentecost Study. Since the workshops require a minimum of a one and a half-hour time frame, this model is not recommended for a Sunday School class setting. However, the time frame could be

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[84]This information is based on conversations with one time attenders. One expressed a desire for more Biblical and historical information on the Lord's Prayer.

expanded for more study or for visits to mission sites or having missionaries come to visit.

The workshop participants were often divided into groups for discussion. The small group experience helped link mission and prayer as people shared their insights, "ah-ha's" and frustrations with each other. The small group experience of the workshops could be used in prayer groups, women and men's groups, Council on Ministries and other cell groups within the local congregation. It could also be used beyond the local church by Christians involved in neighborhood action groups, Volunteers in Mission, Habitat for Humanity and wherever Christians live out their piety through mission.

The model is labor intensive, requiring strong coordination to maintain the flow of the workshops. By its format, the model encourages lay participation and leadership. It also required involvement of more people in the worship and sermon preparation than is customary on the charge. This added to the pastor's workload, but it also involved many people in the process. Several people want to continue their involvement in worship planning. This involvement of the laity was a strength of the model. The more participation in three components of the project, the greater the ownership of the resulting mission.

This model should appeal to local congregations with limited financial resources. The major expense was the number of copies necessary to facilitate the workshops. The audio/visual equipment was borrowed from church members and local businesses. They were delighted to be of service. The books read during the Easter Children's Message and the first workshop are available at public libraries and book stores.

The section on "For Thine is the Kingdom, and the Power, and the Glory, forever. Amen" is so full of wonderful material. It could (and should) be split in several ways. Late winter weather is unpredictable in central Virginia. With limited snow removal capability, the county closes during winter storms. That is why the workshop series was five weeks in length. Palm Sunday evening was held open on the charge calendar in case a snow date was necessary. It takes time for mission possibilities to germinate. Extra workshops would allow for the needed time. Care must be used to ensure that action-oriented people do not get frustrated, that they, too, wait for the working of the Holy Spirit.

THE MODEL OF MINISTRY EXPERIENCES

Context Associates Meetings

The first Context Associates meeting developed the design for the first workshop. In their written evaluations the session rated a unanimous 4 in all

categories.[85] "I really enjoyed our first meeting! You really had your act together, Dorothy" [86]"I, like you, was excited after this session. I enjoy hearing other people's perspective about something as familiar as The Lord's Prayer. I was also excited for you because I think we'll give you plenty of thoughts and ideas to carry this project through to the completion of your degree."[87]

The next meeting of the Context Associates dealt with the issue of earth and heaven. The written evaluations reflected: "This is a difficult session. No matter how well organized, the material is abstract."[88] Instead of the highest rating, clarity and organization received 50% ratings of 3. Freedom of expression and participation remained 7 to 1 as a 4. Discussion was good. Reverting to old habits of behavior, when the session moved in circles, we paused to pray for guidance but did not wait for the Holy Spirit. After the meeting, several of us stayed after and discussed how difficult this section on God's Will was. However, it was not until the drive home, and then the next Context Associate meeting, that the "how" to communicate "Thy Kingdom come, Thy Will be done on earth as it is in heaven" became clear. The Holy Spirit took time to move among us. I was too schedule oriented to spend time in a meeting, praying and waiting for the Spirit.

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[85]Rating Charts for Context Associate Meetings are listed in Appendix 19.

[86]A quote of Charlotte Garrett, a Context Associate.

[87]A quote of JoAnne Davis, a Context Associate.

[88]A quote of Linda McAllister, a Context Associate.

The February 13th meeting of the Context Associates was evaluated 66% a 4, the high rating. The other 33% was a 3. Time was spent on "Thy Kingdom Come" section that posed such difficulty two days before. Then preparations were made for the third workshop. The third workshop on "God's Generosity" did not take as long to prepare due to the excitement over holding a Love Feast.

Meeting again on February 18th, the Context Associates' evaluations were high, some 3's but mostly 4's on clarity and organization as well as freedom of expression and participation in the process. The only 2 received during the Context Associate meetings was this evening. It was the first time one associate had been able to attend due to family matters. The associate rated herself low on the freedom to express herself. "Every time I take part in an event such as the one tonight, I am blatantly reminded of the fact that my mind works quite a bit differently from those with which I am surrounded. I value each person and their views but, as you may have noticed, as the discussion went on, I said less and less. I believe that we, as Americans and Christians are too ego-centric and my views and thoughts are much more broad than anything I heard tonight."[89] She was thinking cosmically and the rest of us were earth bound. It was not until she shared her diary with me that I realized her frame of reference was so different from that of the other Context Associates.

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[89]A quote of Linda Maddra, a Context Associate.

At the last meeting of the Context Associates the evaluations were again overwhelmingly high: all 4's with the exception of two persons rating clarity and organization at 3. The Context Associates were upbeat and excited about the sermon series and the workshops to come.

Worship Experiences

After listening and receiving suggestions from my Consultants and during the Context Associates meetings, I prepared the sermons, children's message, and the children's bulletins, following my standard format for worship services that take place at 8:45 A.M., 10:00 A.M., and 11:10 A.M. every Sunday morning. The length of the Children's Message was a minute or two longer during this series. These were not formally evaluated as they occurred. This has caused a gap in the evaluation process. However, if they had not sparked worshippers interest, attendance would not have been so high for the workshops. The sermon on the name of God evoked responses from the youth of the churches that their parents should clean up their language. One parent reported bruises on her arm where her young adolescent son poked her throughout the sermon.

I spent much more time working on the Children's Message and creating a bulletin for them during this project. They responded to the additional preparation and the enthusiasm I embraced. It is a joy to hear these high-pitched voices praying The Lord's Prayer during worship. Helping the children learn to pray illuminated the

worshipping communities. Daily devotional practices were enhanced by the example of the children. In addition to the spiritual benefits, it is also comforting to members to feel the traditions are being passed to the next generation.

I am trained as a lectionary preacher. This was the first time I have attempted a topical sermon series. My theology paper was the basis for my sermon preparation, along with several texts, and the feedback from my Context Associates and Consultants. It was exciting to have the time to delve into a text at greater length, though seven sermons are by no means exhaustive of the topic. It was helpful to have input from the Context Associates on what they needed to glean from a text before I wrote my sermons. I would like to work with my people again on sermon ideas.

I have never given "altar calls" on a regular basis; only when I feel led by the Holy Spirit. Following the March 17, 1996 sermon on "As We Forgive", I invited worshippers to come forward and pray during the singing of "Freely, Freely." This was not an altar call. It was more an "Action Call" to physically act, to get out of the pew, to walk down the aisle, to kneel and to pray. The more I ponder the linkage between prayer and mission, the more "Action Calls" I am using in the worship services of the charge.

Attendance remained the same at Salem, but the attendance at Sycamore and Newville increased. How much is due to the sermon series and how much is due to the Lenten/pre-Easter season is hard to evaluate.

The "Information Sheets," distributed and collected during the March 17, 1996 worship services, could be used in every congregation to discover those talents, skills and yearnings of the laity.[90] We are referring to these sheets often as mission opportunities arise.

Workshop Experiences

The first workshop required an explanation of the process and design for the project. Too much time was taken with such matters and the participants did not have enough time to adequately discuss mission. Such commentary should have been placed in their notebooks. Several participants were frustrated by the lack of concrete mission action the first night. During the mission discussion, participants waited for me to tell them where to start and what to do. I resisted the temptation so that the mission choices could come out of the participants' faith, and not just mine. They now "own" the mission work begun as a result of the workshops.

Every participant and Context Associate completed an evaluation following each session. The participant evaluation form had a rating scale for presentation,

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[90]See Appendix 14.

content, understanding, mission involvement and comments. The Context Associate Evaluation Form also asked for areas needing improvement.[91] Three participants consistently scored the workshops high without additional comments. The first two sessions received the lowest ratings from both the participants and the Context Associates. Despite announcements and clarifications from the pulpit, in the bulletin and newsletter, that this was a workshop format rather than Lenten Study, some participants came expecting a lecture on The Lord's Prayer. According to the evaluations, logistic difficulties with the high attendance contributed to the low level of satisfaction as did the slow introduction of mission work. It was not until the third session that a number of people volunteered for mission. When that happened, the 42 low scores on previous evaluations dropped to four. The high level of evaluation on workshop number five may also be attributed to the eighteen people who attended all five workshops and all the morning worship services. These people invested their time and energy and were able to see the scope of the project. It is from this group of people that requests for more workshops for the charge have come.

As the first workshop was beginning, name tags were provided for everyone. Several long time members laughed, for they "knew everyone" on the charge. Within minutes they were coming to get their name tags. They did not know all 53 participants as they believed. Participants enjoyed getting together with other members

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[91]Rating Charts for Context Associates evaluation of workshops are listed in Appendix 20.

from the charge. An unexpected result from the project began during the Context Associates' meetings and continued during the workshops. A core of younger members, 35 to 55 years of age, are pushing for the churches to work together more. Their goal is not merger, but ending the "competition and isolation" (their words). The mission work which has grown out of this project is all a joint adventure. The churches are working together on each one. The number of participants was higher than anyone had anticipated, evidenced by the lack of seating and crowded conditions for the workshop.

When the participants divided into two groups (those born in the county and/or have lived her most of their lives; and those who had moved into the county in the last 15 years), it became obvious that the majority of people present had lived in the area all their lives. It graphically illustrated the lack of inclusion of newer residents in the three churches when the "Come Here's" one table was for those living in the county for fifteen years or less.

For the first time, old-timers heard how the new-comers worked to try to fit in. People who thought themselves to be friendly discovered that they could indeed be clannish in all phases of community life, including the church. Three areas of need, dealing with drugs in schools,[92] listening to youth, and visiting with lonely elderly,

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[92]Ann Clark, a participant, followed through with an anti-drug program at Newville Church a month later.

were identified. Participants were asked to pray for guidance on ways in which they may be part of a solution. Following this workshop experience, one Context Associate went to an elementary school and volunteered in the computer lab.

During the session of "Thy Kingdom come, Thy Will be done, on earth as it is in heaven," three needs listed the week before were discussed. New areas of mission were identified: play day after school, soup kitchen, visitation of elderly, care-giver relief, yard work, anti-drug programs, food banks in church and a tape ministry of services. Resource people in the community were identified to be contacted during the week: Social Services about lonely elderly, school board and principals about volunteering, police department about anti-drug information. Several planning groups formed and met during the week.

The third workshop was the most "hands-on" prayer and mission session. The Love Feast would have been facilitated by a move from the Social Hall to the sanctuary. Following the Love Feast, fruit, juices, and Love Feast buns were taken to family, friends, church members, and co-workers as an expression of love. Participants were asked to be in prayer with those who receive their gift. Six people reported that for the first time they talked to friends and co-workers about how much they meant to them and to God. A participant wrote in her journal, "Carried the Love Feast bag to my next door neighbor. He's dying of tongue and larynx cancer. Being an unbeliever for so many years, he's getting his priorities in order. He believes in a

spirit (God) now and is wondering what the next life will be like. His only fear is the pain he must endure toward the end. We discussed Scripture at length and I felt better after my visit. Very uplifting. I feel he is going in the right direction, but who am I to judge?"[93]

During the fourth workshop on "And forgive us our trespasses as we forgive those who trespass against us", we discussed sin. The Sharing Time involved recognizing our personal and corporate sins. After a time of reflection, participants were invited to write their personal or corporate sin on a piece of red paper and nail it to a large wooden cross laying on the floor. Everyone wrote on the red paper and nailed it to the cross. However, their discomfort was evidenced by the increased volume of talking and the laughter that was incongruent with the solemnity of the moment. More time should have been given to prepare the participants for this exercise. Moving the activity into the sanctuary with soft candle light and a definite worship setting would have helped create the desired atmosphere. After a break, participants were invited to investigate three areas of service: rehabilitating homes, feeding the elderly, and volunteering in the public schools. That evening ninety-six percent of the participants signed to be in missions with others for a specific mission project. The workshop ended with an invitation for participants to do an act of kindness. This should have been reported back in written or oral form at the next workshop to re-enforce the learning. That was not done.

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[93]A quote from Georgia England, a participant.

The last workshop dealt with the doxology at the end of The Lord's Prayer. Time constraints did not permit the depth of study that "For Thine is the Kingdom, and the Power, and the Glory, Forever. Amen." should receive. The material in the final workshop should have been divided into two sessions or the Commissioning Service held on another evening. The last workshop ended with a Commissioning Service, a reminder that we are all missionaries of the Good News of Jesus.

THREE MONTH REVIEW

In order for people to step back from the model and gain perspective, a Three Month Review was mailed to each participant.[94] It included the Beginning Survey and then asked open-ended questions. Some shifting of attitude is reflected in the comparison component. The value of this review, however, is in the responses to the open-ended questions.

Context Associates

The Beginning Survey-Three Month Review comparison shows an increased understanding of The Lord's Prayer as a "daily prayer" (56.5%), "help at times" (23.3%), and "teacher taught prayer" (150%). Increased understanding of mission is shown in "taking an offering" (13.6%), "sending out missionaries (13.7%), "done inside the church" (21.4%), and "done outside the church" (11.7%). All the Context Associates agreed, after the review, that the "church can do more to help others."

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[94]See Appendix 22.

The working together of the churches on the charge is of high importance and significance for the Context Associates: they all mentioned it. "The Workshop brought the charge participants closer. I feel there was a genuine comraderie formed and maybe some walls that divided us were brought down. In light of this, I feel the charge is also more receptive to opportunities to fill a need."[95] In response to the question, "Has 'Thy Will Be Done' made a difference?" the unanimous answer was "Yes." Although a very small sample, the insights are invaluable.

Participants

The Three Month Review shows growth in understanding for The Lord's Prayer as a "vital part of my faith" (14.7%) and "teacher taught prayer" (12.5%). Expansion of the concept of prayer was shown in "It contains everything one should prayer for" (-9.3%). Mission is now seen increasingly as "revitalization" (15.6%). Participants also grew in "enjoying reading prayers" (36%) and "like long prayers" (28%), but they still find "reading prayers boring" (13.3%). In worship, participants appreciate coming to the Communion Rail to prayer (17.2%).

In the Beginning Survey the statement, "If I could choose the mission for the church for 1996, I would choose..." was answered in broad general terms: local, involved youth, outreach to others, whatever I can, work in the county." In the Three

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[95]A quote from the Three Month Review submitted by JoAnne Davis, a Context Associate.

Month Review that statement was answered in more specific terms: "visiting and feeding elderly and shut-ins, updating prayer list, more special services, spiritual enrichment events, community awareness and service."

Responses

For the Context Associates the comfort level of praying out loud fell (-26%). This is reflected in repeated requests to have a workshop series focusing on the "how-to's" of prayer.

Information on the prayer list for the Context Associates and the participants will be used to re-work the prayer list this fall when the worship service will be examined. From the surveys, issues have been raised concerning the necessity of the prayer list, the length of the prayer list, and the ability for worshippers to lift up their loved ones in our corporate time of prayer.

The model increased the awareness of prayer and mission in the corporate life of the charge. The churches are willing and able to work together on mission, as the feeding site for the county's elderly (in operation for four months) illustrates. Parishioners are proud that a good, solid mission has come out of the model and that it is succeeding. Other projects, such as decent housing in downtown Petersburg and work in the schools, are growing.

One (unnamed) participant wrote: "This series seemed so simple. This simplicity should not be confused with the workshop not being well planned or reasoned out. So much went into making these weeks fit into the life of the average participant that is why it appeared simple. That is the strength of this event."

PARTICIPANT GROWTH

A goal of this model was to strengthen the prayer life and mission activity within the individuals in the congregation. While this is an ambiguous goal, the enthusiasm and energy exhibited by the participants is a strong indication of their connection with prayer and mission in the project.

All the people involved in the workshops were asked to keep a diary or a journal of thoughts, feelings and/or learnings. By their expressions when this was announced, a journal of religious understanding was a new concept. The participants were invited, if they wished, to share their journals with me at the end of the workshops. Four of the participants shared their diaries with me.

Four children recited The Lord's Prayer to me in its entirety. During worship Palm Sunday morning, they received a certificate of achievement and $3.00 gift certificates to MacDonald's Restaurants. A four-year-old worked to learn The Lord's Prayer. Though I had to prompt her, she received the MacDonald's certificate for a good try.

One Context Associate became so enthusiastic, she developed the feeding the elderly program now in place on the charge.[96] Another went to a county elementary school and volunteered in the computer lab.[97] One participant confided in me that she would like to work with pregnant women who do not have a support system.[98] I contacted the Elizabeth Project of the Virginia Council of Churches. This group matches un-wed pregnant women and girls with mature Christian women.

CONGREGATIONAL GROWTH

The idea of the project came from a desire to connect personal piety and service with neighbor. I believe this project facilitates that goal. Several mission opportunities are off to good starts, and they are being remembered in prayer each week during worship. I am prayerfully optimistic that once our local missions take hold, members will be interested in expanding their mission work outside of central Virginia.

Sycamore and Newville members regularly attended the sessions in good numbers. I have seen several individuals, participants and Context Associates get very involved in particular projects. Salem Church is participating in some of the projects, but very few experienced the fullness of the workshops. One reason may be that it

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[96]Carol Crawford, a Context Associate.

[97]Dorothy Stansell, a Context Associate.

[98][redacted] a Participant.

was not held at Salem. I spent many hours trying to decide which church on the charge should host the workshops. Newville was chosen because of its central location. An additional benefit for choosing Newville was that they were reminded their social hall is woefully inadequate and not handicapped accessible. Newville Church has a Building Committee now working on expanding their entire facility.

PRAYER AND MISSION DEVELOPMENT

A goal of this Model of Ministry was to find avenues of relating to other people in more than perfunctory ways. By the close of the workshops participants were talking about their personal involvement with mission instead of merely sending a check.

During the workshops, fourteen people signed up to rehabilitate housing in downtown Petersburg. An opportunity has presented itself to make an apartment out of a portion of a closed church. [redacted] a participant of the workshop and a retired building contractor, agreed to serve as supervisor for this project. The charge is raising funds for this and similar projects as they present themselves.

Eight people volunteered to work in the public elementary schools. The level of involvement includes clerical work, reading to classes, one-to-one tutoring, and computer assistance. The children in the congregation give them big smiles and wave

as they see someone from church in their school. This is bridging the gap between the generations. The school principal of North Elementary requested volunteers for the first week of school this fall. Three members helped the children find their classrooms the first week of school. I am confident more adults will become involved as these volunteers share the joy of serving in the schools.

The three churches are working together to provide lunch once a month for the elderly in cooperation with Prince George County Social Services. Sycamore and Salem host the group's luncheon. Newville is now ready to made its building handicapped accessible so it too can host the county seniors. This luncheon has expanded to include meals taken to the sick and homebound within the church family and community. This summer members donated fresh garden produce to the elderly, many of whom are not able to tend gardens anymore. Discussion has begun about working on homes which need repair that belong to elderly members of the community. Conversations are beginning about thanksgiving and Christmas gifts to these persons as well.

During our time together the Context Associates and the workshop participants reflected on their prayer life. The use of The Lord's Prayer facilitated discussions on daily prayer discipline and crisis management prayer. I tried to listen to their concerns. Over 20 people have asked for another workshop series on prayer: the

mechanics and the possibilities. This interest in devotional practices is heartwarming and will only enhance the spiritual growth of the individuals and their congregations.

Since the completion of the model, several prayer and mission opportunities have occurred. The charge now has an account with a local grocery store. Any time someone in the community or a transient needs food, we have a way to meet the need quickly. A special education teacher from the county schools has given in-service training on working with special needs children in nursery, Sunday School, and Vacation Bible School. The idea is developing for a charge mission task force to coordinate activities and facilitate the combined efforts of the churches.

The "Participant Information Sheet"[99] and the "Information Sheet"[100] were helpful during the workshop sessions to match people's talents and interests with mission. Since the completion of the model, these sheets have been used to get people involved quickly with mission as needs arise. I would recommend all congregations use such an instrument. It is rewarding to enable the ministry of parishioners and to see a mission blossom.

"Thy Will Be Done" showed the power of Christians working together. "I think those present receive a wonderful message/blessing and fellowship at these

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[99]Listed in Appendix 13.

[100]Listed in Appendix 14.

session. I pray that God will help us on...we need to wake up!"[101] "I pray that all the missions will be accomplished. For the most part, I felt that these missions were overwhelming for the number of people in the church."[102]

The results of this model are encouraging. This was a good project for the Prince George Charge. The people in the pews and the participants of the workshops are benefiting from the enthusiasm of the increased prayer and mission activity.

PERSONAL GROWTH

This project promoted spiritual growth as I had to face several uncertainties: What would happen if I was not in complete control of my project from the welcome to the benediction? Could I allow the Holy Spirit to move through this project without scripting its activity? As one whose personality needs to have all bases covered, it has been an exercise in faithfulness to leave some aspects, such as projects chosen, to the Holy Spirit's guidance of the participants. This is why it took two workshops before significant mission action began. If I had controlled the situation, I would have had a simple mission action ready for them on the first night. It was very hard to loosen the reins. Several times in Context Associate meetings, when I would suggest something and they would veto it, I felt like they expected me to react negatively. The first

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[101]A quote from [redacted] participant evaluation form.

[102]A quote from [redacted] participant evaluation form. [redacted] is a member of a Roman Catholic parish, much larger than any of the churches on the Prince George Charge.

major change suggestion was the name. From "Coming to Be" it became "Thy Will be Done" with full support of the Context Associates. I feared the project would be impeded if my ego was allowed to go free, so most of the time, I disciplined myself to follow the advice of my Context Associates. I knew the Holy Spirit would be active: It cannot be contained. My growing involved owning my discomfort and letting go so God would take control. Working with my Context Associates eased my apprehension. Their prayerful consideration of the material was affirming. The Holy Spirit moved through the open process. I am learning to trust the spirituality of the laity.

My prayer life has been enhanced by my study of The Lord's Prayer. I was getting stale as I led The Lord's Prayer every Sunday during worship. Looking back, I remember how I spent more time working on the lead into The Lord's Prayer than I did praying the prayer. Every day, as I pray The Lord's Prayer, I hear something different and the prayer has more meaning within me. This fall I will be inviting the laity to lead more of the prayers during worship.

FUTURE MINISTRY

One of my reasons for pursuing a Doctor of Ministry degree was a desire to improve my ministry. I wanted to be "better", "new and improved" upon graduation. At this point I know I am different. I have always worked alongside my people in the church. My attitude has always been "I cannot ask them to do something I am not

willing to do." So I have worked in soup kitchens, painted tin roofs, taught classes, led youth retreats, and scrubbed toilets. This model has forced me to open my end of the pastoral work to my people. Instead of personally preparing everything and presenting it, the laity were involved. I am learning to trust the insights of my people as well as their skills for mission and prayer.

My spiritual life has been enriched by my Context Associates' sharing of their spirituality. I understood the role of pastor to be the foundation on the Rock, where people could always find stability to rest and strengthen themselves for the hardships of the world. This is not to say I never shared struggles and difficulties with my parishioners: I have. However, my sharing has heretofore been concerned with my fears for my autistic children, aging parents, hectic family life, or previous theological crises. In the past few months I have allowed myself the freedom to speak with my people as one pilgrim to another on the issues of prayer life and discernment of God's Will for my life. Freeing but frightening, this new venture is expanding my soul.

I am working on ways to continue to bridge the gap between the traditional categories of clergy work and lay work in sermon preparation, planning, visitation, mission, prayer and worship. How this will develop remains to be seen, but I am excited by the prospects.

The linkage of prayer and mission is deep within me after so many months of preparation and practice. It cannot but be a significant part of my ministry for the rest of my earthly life. The model, simple and basic in concept, is applicable wherever the Holy Spirit leads my pastoral journey.

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Rahner, Karl. ed. Encyclopedia of Theology: A Concise Sacramentum Mundi. London: Burns and Oates, 1975. S.v. "Sin," by Piet Schoonenberg.

Sasso, Sandy Eisenberg. In God's Name. Woodstock, Vermont: Jewish Lights' Publishing, 1994.

The Student Bible: New International Version. Notes by Philip Yancey and Tim Stafford. Grand Rapids, Michigan: Zondervan Bible Publishers, 1986.

The United Methodist Book of Worship. Nashville: The United Methodist Publishing House, 1992.

The United Methodist Hymnal: Book of United Methodist Worship. Nashville: The United Methodist Publishing House, 1989.

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Webster's New International Dictionary of the English Language. Springfield, Massachusetts: G.& C. Merriam Company, 1932.

FURTHER READINGS[103]

Mission

In the area of mission, most video and audio materials focused on a specific geographical area, or a type of project, such as clinic work in rural areas. The teaching aids and mission study materials are also narrow in focus. The United Methodist Church's annual School of Christian Mission presents congregations with a study of a particular country, a book of the Bible, and a social-justice issue which focuses on mission. This is useful material, for it introduces lay people to a world beyond what is covered by Cable News Network.

Much of what has been written on mission focuses on work outside the boundaries of the United States of America. Included are different denominations and traditions: evangelical (Cotterell), Anglican (Bashford), Anabaptist/Mennonite (Jacobs), Roman Catholic (Jenkinson and O'Sullivan), Southern Baptist (Starkes), and Reformed (Van Engen). There are authors from South America (Boff), Europe (Kirk), Africa (Bosch), Asia (Amaladoss) as well as North America (Anderson). I wanted a good overview, so that as I worked with my Context Associates, I would have resources for the application of the project.

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[103]In addition to the Cited Bibliography, other resources were consulted. I have included them here under "Further Readings" as an annotated bibliography.

Aarflot, Andreas. Let the Church be the Church: The Voice and Mission of the People of God. Minneapolis: Augsburg Publishing House, 1988.

Bishop Aarflot's premise is the church makes a difference when it retains its two basic functions as an agent of God's reconciliation and as a nurturing community. He calls for reflection of the church on its nature, mission, relation to the state, prophetic role, unity and life in Christ.

Amaladoss, Michael, S.J. "Contemporary Challenges." International Bulletin of Missionary Research (January 1989): 8-10.

The local church has primary responsibility for mission in our global world. The places where the world and church meet provide opportunities for the recreation of the world with the help of the Spirit.

Anderson, Gerald H. "Christian Mission and Human Transformation: Toward Century 21." Journal of the International Association for Mission Studies 2-1 (1895): 55-64.

The danger facing the church today is not from without. Rather from within the church we face diluted faith, doubtful disciples and timid prophets.

Arevalo, I.C.G. and Bishop Anastasios. "Agenda for Mission in the 1990's: Two Views." International Bulletin of Missionary Research (April 1990): 50-56.

Arevalo's thesis is that mission must be about the creation of Christian community, wherever the local church is found. Bishop Anastasios focuses on the problem for mission in the 1990's as secularization. It is interesting to see where their positions meet and diverge.

Arias, Mortimer. Announcing the Reign of God: Evangelization and the Subversive Memory of Jesus. Philadelphia: Fortress Press, 1984.

Jesus announces the reign of God and we preach salvation. The author calls for Christians to return to Jesus' evangelism. He believes that with recovery of the total gospel and the Holy Spirit, Jesus' evangelism can be done.

Bashford, Robert. Mission and Evangelism in Recent Thinking, 1974-1986. Oxford: Latimer House, 1990.

The Anglican Church's nationwide initiative in evangelism and how that impacts the mission of the church.

Bianchi, Eugene C. Reconciliation: The Function of the Church. New York: Sheed and Ward, 1969.

The author calls for a theology of reconciliation, through which churches will see themselves as communities of shalom, of peace and healing for the alienated and estranged. This is in opposition to the tradition view of mission.

Bosch, David J. Transforming Mission: Paradigm Shifts in Theology of Mission. Maryknoll, New York: Orbis Books, 1994.

Reviewing Christian tradition the author deals historically with five paradigms and how Christians understood God and humanity during those times. It is a great aid to putting two thousand years of church mission history in perspective.

Braaten, Carl E. The Flaming Center: A Theology of the Christian Mission. Philadelphia: Fortress Press, 1977.

In approaching mission as the function of the realm of God in world history, Braaten deals with the non-missionary origins of Protestantism, mission and the identity of the church, Christian faith and world religions, and the future of Christianity in America.

Brueggemann, Walter A. "The Bible and Mission: Some Interdisciplinary Implications for Teaching." Missiology: An International Review 10, no. 4 (October 1982): 397-411.

This is a call for biblical scholarship to combine social criticism and literary sensitivity. Mission depends on biblical texts to give the world freedom.

Carson, D.A., ed. The Church in the Bible and the World: an International Study. Grand Rapids, Michigan: Baker Book House, 1987.

Published on behalf of the World Evangelical Fellowship, this work raises questions about the interpretation of the church's biblical identity and mission.

Castro, Emilio. Sent Free: Mission and Unity in the Perspective of the Kingdom. Geneva: World Council of Churches, 1985.

Priorities of the church arise from God's sending the church to proclaim the gospel to all nations, God's special concern for the poor and the powerless,

and God's promise of a new day of justice and peace. He argues that these are aspects of the call to Christian obedience, a call to freedom.

Cisneros, Henry G, ed. Interwoven Destinies: Cities and the Nation New York: W.W. Norton and Co., 1993.

Though my context is rural (slowing becoming suburban) many of my people are employed in the city and choose to live in the country. It is important to be aware of the ties that rural dwellers share with those in the city.

Clapsis, Emmanuel. "What Does the Spirit Say to the Churches?: Missiological Implications of the Seventh Assembly of the WCC." International Review of Mission 80 (July-October 1991): 327-331.

This article calls churches into dialogue, prayer and common action. In this way we can be drawn closer to God and closer together, thus enhancing our mission efforts.

Coggins, Wade T. and E.L. Frizen, Jr. eds. Evangelical Missions Tomorrow. South Pasadena, California: The William Carey Library, 1977.

These collected papers, from the evangelical perspective, deal with education, cooperation, and the challenges for missions in the future.

Cotterell, Peter. Mission and Meaninglessness: The Good News in a World of Suffering and Disorder. London: SPCK, 1990.

By a British Evangelical, the work deals with the seeming meaninglessness of life. The Christian mission is giving meaning to life, hope to a suffering world, and acting to oppose oppression, bring wholeness and health, and announcing the Good News.

Dunn, Edmond J. Missionary Theology: Foundations in Development. Washington D.C.: University Press of America, 1980.

Beginning with colonialism and missionary activity, the author deals with both protestant and Roman Catholic roles. He then moves into the development of liberation theology and the church which can grow out of it.

Dyrness, William A. Let the Earth Rejoice! A Biblical Theology of Holistic Mission. Westchester, Illinois: Crossway Books, 1983.

This work is a discussion of the Biblical view of God's mission in the world. The author concludes that mission is evangelism.

Eastman, A. Theodore. Chosen and Sent: Calling the Church to Mission. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1971.

This is an analysis of the church's mission to the whole world based on a three-fold foundation of biblical faith, historical precedent, and contemporary change. It contains an exposition of John 13-17 as the foundation.

Eastman, A. Theodore. Christian Responsibility in One World. New York: The Seabury Press, 1965.

This work deals with Christian world citizenship based on the conviction of an emerging world culture.He calls for a role of the non-professional in mission.

Edge, Findley B. The Greening of the Church. Waco, Texas: Word Books, 1971.

The thesis is that the gospel demands an emphasis on mission and evangelism, not either or.

Gatti, Enzo. Rich Church--Poor Church? New York: Orbis Books, 1974.

The author presents in biblical terms the theme of the Church's vocation to the poor, which is the same as saying the Christian's vocation to mission. God's call is to bear witness to God's offer of salvation.

Glasser, Arthur R. and Donald A. McGavran. Contemporary Theologies of Mission. Grand Rapids, Michigan: Baker Book House, 1983.

This book is describes four theories of mission that dominate the latter twentieth century: the conciliar, liberationist, Roman Catholic and evangelical.

Gehris, Paul D. and Katherine A. The Teaching Church: Active in Mission. Valley Forge Pennsylvania: Judson Press, 1987.

Education for mission is two-pronged: helping people to know God's love and helping people to reach out to others in response to God's love. Education for mission is an ongoing process of receiving and giving.

Green, Robin. "God is Doing a New Thing: A Theological Reflection on the Practice of Partnership." International Review of Mission 80 (April 1991): 219-229.

The author names God as the source and end of movements in the contemporary world toward interdependence and creative interaction. Moving beyond that which divides us, mission agencies can no longer ignore the movement of God in our world.

Guder, Darrell L. Be My Witnesses: The Church's Mission, Message, and Messengers. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1985.

The mission of the church is to complete the work of salvation that God began in the incarnation of Jesus Christ. Only as we understand Christ's incarnation and the church's role in proclaiming its meaning can we understand our calling to be witnesses of God's salvation.

Hewitt, Roderick R. "Equipping Local Congregations in Mission: The Council for World Mission Experience." International Review of Mission 81 (January 1992): 81-90.

Good overview of the CWM's education process to equip Christians in all levels of mission work. It includes stories from churches all over the globe.

Hiebert, Paul G. Anthropological Reflections on Missiological Issues. Grand Rapids, Michigan: Baker Books, 1994.

Dealing with cultural anthropology is as important to the author as the Biblical and theological training missionaries receive. The author works through epistmological foundations, church planting and then deals with spiritual matters. This is important as we deal with our local and global contexts of ministry.

Hopkins, Paul A. What Next in Mission? Philadelphia: Westminster Press, 1977.

The author suggests that mission difficulties for the church are rooted in conflicting mores, affluence versus poverty, and conflicting objectives imperialism versus self-determination. The place of Americans in mission abroad has changed and calls for a radical change in our lives.

Jacobs, Donald R. Pilgrimage in Mission: Mennonite Perspectives on the Christian Witness Worldwide. Scottdale, Pennsylvania: Herald Press, 1983.

This works updates Anabaptist/Mennonite missiology in light of a half century of involvement in cross-cultural mission. It recognizes the importance

of preserving deeply held beliefs while proposing new more realistic advances in mission.

Jenkinson, William, and Helene O'Sullivan, eds. Trends in Mission: Toward the 3rd Millennium. Maryknoll, New York: Orbis Books, 1993.

A Roman Catholic volume dealing with the nature of global and local missions, as well as the role of the laity and the hierarchy of the church. The most useful chapter is the last one on the challenges facing the church in mission today.

Jones, E. Stanley. The Reconstruction of the Church--On What Pattern? Nashville: Abingdon Press, 1970.

The crowning achievement for renewal of the church will be the unity of many Christian groups. Dr. Jones proposes a federal union of churches that would be better suited to mission work.

Keucher, William F. Main Street and the Mind of God. Valley Forge, Pennsylvania: Judson Press, 1974.

The church is caught in tension between its history and the current sociological condition. The author presents ways the church can be faithful to mission and deal with the conflict that faithfulness creates.

Killinger, John. Steeple People and the World: Planning for Mission through the Church. New York: Friendship Press, 1978.

Written to be a study-action catalysis in the local church, it uses case studies to discuss ways in which Christian mission can be achieved through social action.

Kirk, J. Andrew, ed. "Contemporary Issues in Mission." In The Department of Mission Occasional Series v 1. Birmingham, England: The Department of Mission of Selly Oak Colleges, 1994.

Contributors deal with Missio Dei, Missio Ecclesiae, liberation, modern ideology and partnership among other topics.

Kritzinger, J.N.J. and W.A. Saayman, eds. Mission in Creative Tension: A Dialogue with David Bosch. Pretoria, South Africa: South African Missiological Society, 1990.

Contrasting views on the interrelationship between the interpretation of the Bible, the analysis of the South African context, and the Christian missionary practice are part of this dialogue.

Lee, Peter. Poor Man, Rich Man: The Priorities of Jesus and the Agenda of the Church. London: Hodder and Stoughton, 1985.

Written by a South African clergyperson, this work uses the ministry of Jesus and the mission Jesus gave to the church to speak to the issue of wholeness and restoration of Christians and the world.

McGavran, Donald, ed. Eye of the Storm: The Great Debate in Mission. Waco, Texas: Word Books, 1972.

Twenty writers debate the part that the propagation of the gospel properly plays in the mission of God, dealing with issues of the un-saved, and the nature of evangelism.

McNulty, Sandra and Edward. Spinning your Wheels for Jesus. Nashville: River House, 1979.

By poking fun at the busyness of the church, the authors deal with the serious difficulty of busyness overshadowing the mission of the church.

Meyer, Ben F. The Early Christians: Their World Mission and Self-Discovery. Wilmington, Delaware: Michael Glazier Inc., 1986.

Dealing with the Biblical record of the early church, the author looks at the church before and after the advent of Paul on the Christian scene. This work is a good refresher course on the early church's mission.

Miller, Donald G. The Nature and Mission of the Church. Richmond, Virginia: John Knox Press, 1957.

Author deals with the nature, life, roots, faith, and mission of the church as well as worship and unity.It was written as a guide for lay people with little knowledge of church history before 1957.

Mott, Stephen Charles. "From the Word: Avoiding the Capture of the Gospel." Christian Social Action 6 (May 1993): 36-39.

Mission must be grounded in the Scripture. This generation must have a passion for mission to pass it on to the next generation.

Padilla, C. Rene. Mission between the Times. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1985.

These essays hold that all mission must proceed in the context of the principles of the whole of the realm of God, and that entails an evangelism fully integrated with a concern for social responsibility. The author rejects liberation theology on the grounds that it has become a secular ideology that is distant from the true gospel imperative.

Pobee, John. "Equipping People of God for God's Mission Today." International Review of Mission 81 (January 1992): 21-31.

The author pleads his case for adequate training of would-be missionaries. Piety is no substitute for skill, and manifest destiny must be removed from mission thinking.

Pomerville, Paul A. The Third Force in Missions: A Pentecostal Contribution to Mission Theology. Peabody, Massachusetts: Hendrickson Publishers, 1985.

The author calls for the recognition of the indispensable role of the Spirit as power-for-mission. He also confronts the western mentality ignoring the miraculous and mysterious in its missionary strategy.He holds the Spirit is key to fruitful biblical missions.

Potter, Philip. "Mission as Reconciliation in the Power of the Spirit: Impulses from Canberra." International Review of Mission 80 (July-October 1991): 319-320.

As a means of reconciliation the missionary task of the church is to name and expose the demonic forces working in social, economic, cultural and political structures of our world. This is possible only through the power and insight of the Holy Spirit.

Power, John, S.M.A. Mission Theology Today. New York: Orbis Books, 1971.

This was written to help missionaries explain their motive and methods to themselves and others. It is an interesting perspective.

Scherer, James A. Gospel, Church, and Kingdom: Comparative Studies in World Mission Theology. Minneapolis: Augsburg Publishing House, 1987.

This work deals with the change in mission thinking through the years, particularly in the last hundred years. The last chapter, "Toward a New Era of Mission: Question and Directions of the Future" is very helpful with local church as well as global mission meanings.

Senior, Donald, C.P. and Carroll Stuhlmueller, C.P. The Biblical Foundations for Mission. Maryknoll, New York:Orbis Books, 1983.

This is an American Catholic survey of Old and New Testament foundations for mission: the sovereignty of God, history as revealing, the created world and religious experience. The first two parts on biblical foundations are the most useful to other denominations.

Shenk, David W. God's Call to Mission. Waterloo, Ontario: Herald Press, 1994.

This work speaks to the art of effectively communicating the gospel across cultures. The author begins with a Biblical foundation.

Shenk, Wilbert R. ed. The Transfiguration of Mission: Biblical, Theological and Historical Foundations. Scottdale, Pennsylvania: Herald Press, 1993.

Six contributors examine current mission trends including relevance today, the role of the Trinity, the role of the church, and evangelization of the world.The role of mission today is to proclaim that the realm of God is near.

Snyder, Howard A. EarthCurrents: The Struggle for the World's Soul. Nashville, Tennessee: Abingdon Press, 1995.

Though this work is not about mission, a book providing a vision for the future of our world. How the Church responds to new challenges is due in part on world view. Important guideposts are given to get a handle on the world that is now coming.

Starkes, M. Thomas. God's Commissioned People. Nashville: Broadman Press, 1984.

This Southern Baptist author begins with Judaism and traces missions through the centuries. Then he poses questions concerning the future of missions.

Stough, Furman C. and Urban T. Holmes, III, eds. Realities and Visions: The Church's Mission Today. New York: Seabury Press, 1976.

A wide variety of denominational positions are contained in articles on world mission, ecumenism, renewal, Christian Education, and societal questions.

Thomas, Norman E. ed. Classic Texts in Mission and World Christianity. Maryknoll, New York: Orbis Books, 1995.

This volume was compiled to be a companion piece to David Bosch's opus, Transforming Mission. It contains the longer source documents of Bosch's work.

Van Engen, Charles. God's Missionary People: Rethinking the Purpose of the Local Church. Grand Rapids, Michigan: Baker Book House, 1991.

Using a kingdom of God perspective, rather than a denominational structure, the author calls for church growth and administration to look toward the reign of God. He calls for a fuller identification between the local church and the church universal, i.e. missions.

PRAYER

Volumes have been written on prayer and its development through the centuries. "The Lord's Prayer" is the foundational prayer for my people and this project. I confined my research to works on "The Lord's Prayer." Many of the works on "The Lord's Prayer" cover the same Biblical and historical datum. I did not wish to be repetitious. I included those I found first and which were complete treatments of the prayer. Jeremias' work and the volume of essays which Daniel Migliore edited were the most helpful.

Beers, V. Gilbert. Patterns for Prayer. Old Tappan, New Jersey: Fleming H. Revell Company, 1972.

Looking to the prayers of Jesus and His followers, the author finds patterns to help in the development of modern communication with God. Simple yet helpful resource for the question, "how do I pray?"

Boff, Leonardo. The Lord's Prayer: The Prayer of Integral Liberation. Maryknoll, New York: Orbis Books, 1983.

The author endeavors to enter the experience of Jesus and discusses the Lord's Prayer in the context of oppressive forces.

Davies, W. Merlin. Priorities in Prayer: Learning from the Lord's Prayer. Auckland, New Zealand: Interface Press, 1984.

This is a helpful guide through the Lord's Prayer that encourages an understanding of prayer as responding to God's will, not trying to change God's will.

The Holy Bible: New Revised Standard Version. Nashville: Holman Bible Publishers, 1989.

This resource rightly belongs in all categories. I have chosen to list under prayer because from it, I learned to pray.

Jeremias, Joachim. The Prayer of Jesus. London: SCM Press, 1967.

Unlike the other volumes on the Lord's Prayer in this resource review, this work deals with Hebrew and Greek word studies and an historical approach to the prayer.

Migliore, Daniel L., ed. The Lord's Prayer: Perspectives for Reclaiming Christian Prayer. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1993.

This volume contains essays on the Old Testament background, the context, the vitality and the renewal encompassed by the Lord's Prayer.

Shriver, Jr., Donald W. The Lord's Prayer: A Way of Life. Atlanta: John Knox Press, 1983.

Going line by line through the Matthean version of The Lord's Prayer, the author ties this prayer of Jesus to modern living.

Thielicke, Helmut. Our Heavenly Father: Sermons of The Lord's Prayer. New York: Harper and Brothers, 1960.

In this series of sermons, the preacher stresses the centrality of Christ. Otherwise, The Lord's Prayer is reduced to a romantic fantasy.

Winn, Albert Curry. A Christian Primer: The Prayer, the Creed, the Commandments. Louisville, Kentucky: Westminster/John Knox Press, 1990.

With the Lord's Prayer, the Apostles' Creed, and the Ten Commandments for an outline, the author demonstrates how Christians carry

the resources of the faith with them in their memory. It is written for use for and by local church members.

CHURCH RENEWAL

I believe churches which are Spirit and people oriented, not systemic or building oriented, will grow. As the Holy Spirit works in our faith journeys (prayer) and in our desire to serve our neighbor (mission), the Church will be renewed. I chose to go the route of renewal rather than church growth or evangelism. Church growth experts repeatedly call for demographic, homogeneous churches. I join with many other voices that the homogenous theory of church growth is in danger of fostering racism, classism, and other elitist behaviors. The Biblical narrative illumines the non-homogenized church in Corinth (1 Corinthians 1:12-14).

Our world is so different from previous decades, and with the new century just a few years away, I focused on recent works. I am interested in visionaries and their understanding of the Church, not stale denominational programs.

Barr, William R. "Church Renewal in Theological Perspective." Lexington Theological Quarterly 23, n.3 (July 1988): 79-87.

> God is involved in the world. The church is called to share in and witness to God's movement in the world. That must be the theological focus for any consideration of church renewal.

Bergquist, James A. "The Congregation in Mission: Worth a Second Look." International Review of Mission 81 (January 1992): 9-20.

The author sees secular theology as the structural issue for the congregation. Mission has its starting point in the local church so that is where education and recruitment must take place.

Bria, Ion. "Renewal in Mission: Challenge and Response." International Review of Mission 80 (January 1991): 55-59.

This article deals with the definition of renewal and then outlines, briefly, a process for renewal.

Dunnavant, Anthony L. "A Historical Paradigm of Church Renewals." Lexington Theological Quarterly 23, n.3 (July 1988): 63-69.

The author warns that calls for renewal forget the connection between renewal efforts and schism. He also promotes that renewal is worth the risk.

Harris, Gerald. "The Bible and Church Renewal." Lexington Theological Quarterly 23, n.3 (July 1988): 57-62.

Scripture and renewal are two of the oldest themes in our history. The author claims that a look at the hermeneutics of the biblical community can help the modern church be renewed.

Murray, Graeme. "Renewal of the Local Congregation for Mission." International Review of Mission 80 (January 1991): 43-54.

Renewal for mission will only come if the agent for the renewal, the Holy Spirit, is allowed to work. The author speaks to the issues of congregational leadership, sanctuary worship, and fellowship. These lead to a renewal of the church's missional understanding.

Sawicki, Marianne. "Renewing the Local Church through Education." Lexington Theological Quarterly 23, n.3 (July 1988): 71-78.

Though I believe renewal will come from another quarter, the author's argument for local church education is informative. It is a way to remember who we are.

Snyder, Howard A. The Community of the King. Downers Grove, Illinois: Inter-Varsity Press, 1977.

The author focuses on the church, the realm of God and the relationship between the two. He offers suggestions for renewing the church and its vision.

Washington, Preston R. God's Transforming Spirit: Black Church Renewal. Valley Forge, Pennsylvania: Judson Press, 1988.

The author calls for an individual and corporate church life based on disciplined prayer and dependence on the Holy Spirit. Repeatedly warning against isolationism, he calls on the church to move out into the community, meeting whatever needs are present.

Wright, Tom. New Tasks for a Renewed Church. London: Hodder and Stoughton, 1992.

The author asserts that the challenges faced by the modern church have prepared it to combat paganism today. In so doing, the church can be God's witness to the world.

LOCAL CHURCH

My heart and pastoral calling belong in the local congregation, so that is where I placed most of my energy. Church structure, volunteers, and social ramifications are just a few of the ways of coming at the concept of a Spirit-filled Church. From the Liberation Theology of Leonardo Boff to a Baptist heritage publication, I sought a broad based approach to the life and workings of the Church. Some volumes speak of the Church; others of the local worshipping community. Some authors call for systemic change (Boff); others for better planning (Bradley); others for a reshaping of missional efforts (Vaughan). The common thread to these works is that with the power of the Holy Spirit, the Church can be the vehicle for transformation of our world.

Amaladoss, Michael, S.J. "Agenda for Mission." International Bulletin of Missionary Research (January 1989): 8-10.

The author calls for a holistic view of mission in the life of the church. The world not only needs a counter-culture community, but a people animated by the Spirit.

Bagby, Daniel G. The Church: the Power to Help and to Hurt. Nashville: Broadman Press, 1989.

The church can act redemptively, carrying on the work of Christ, or it can be destructive of God's intentions. Using Paul's list for the church in Philippi, this book focuses on ways the local church can arise above the destructive inclinations and be the intended helping and healing body of Christ.

Bergquist, James A. "The Congregation in Mission: Worth a Second Look." International Review of Mission 81 (January, 1992): 9-20.

The author calls on the Church to remember the centrality of the local congregation. It is within that particular structure that theological questions, commitment to neighborhood, and the nurture of members takes place. When these are raised to importance the Church will move forward.

Berry, Wendell. The Unsettling of America: Culture and Agriculture. San Francisco: Sierra Club Books, 1986.

The author makes connections between agriculture and health, family and emotional well-being. Though in no means a religious work, the connections with land use and agriculture are germane to the context of mission.

Boff, Leonardo. Ecclesiogenesis: The Base Communities Reinvent the Church. Maryknoll, New York: Orbis Books, 1994.

The author calls for a church-based community structure instead of the institutionally based hierarchy of the modern Roman Catholic Church. Rising from the community churches of Brazil and Latin America, it is a call to reminder that form follows function, not the other way around.

Braaten, Carl E. The Apostolic Imperative: Nature and Aim of the Church's Mission and Ministry. Minneapolis: Augsburg Publishing House, 1985.

Author builds his theological foundation on the apostolic faith, its witness to the cross and resurrection, and obedience to the command to spread the good news. Included are the issues of mission verses evangelism, and lay verses clergy work.

Bradley, Philip K. "Planning for the Future: The Church as a Social System." Brethren Life and Thought 27 (Autumn 1982): 213-222.

The author believes than intentional planning as a response to God's call will enable the church to cope with the many challenges of the present age.

Briggs, Bill. Faith through Works: Church Renewal Through Mission. Franconia, New Hampshire: Thorn Books, Inc., 1983.

The thesis is that a joyful church life is possible only through joyful church work. This is a story of the successes and failures of pastoral work in two inner city churches and one rural church.

Cumbia, Philip Lesley. The Implications of the New Testament Concept of Mission for a Local Congregation. Richmond, Virginia: Union Theological Seminary, 1974.

This work contains Old Testament reflections on universalism as a missionary message and New Testament reflections on the Christ event as a missionary message.

Dale, Robert D. Sharing Ministry with Volunteer Leaders. Nashville: Convention Press, 1986.

This work focuses on sharing the development, the deeds, and the dynamics of ministry with volunteer leaders. Missions need trained leaders.

Dudley, Carl S., Jackson W. Carroll, and James P. Wind, eds. Carriers of Faith: Lessons from Congregational Studies. Louisville, Kentucky: Westminster/John Knox Press, 1991.

When one understands the dynamics of a congregation, one can be more effectively a part of it. Effective ministry grows out of the tension between vision and reality. Resources abound as congregations are studied. These are the foundations for this volume. I am always picking up new ideas for my churches from other congregations.

Ernsberger, David J. Reviving the Local Church. Philadelphia: Fortress Press, 1969.

Beginning with a call for a new educational strategy, the author looks at neighborhood service, inter-church dialogue and cooperation, and on-the-job witness.

Hall, Douglas John. Has the Church a Future? Philadelphia: Westminster Press, 1980.

Disagreeing with those who say the world must be conquered for Christ, the author believes declining church membership can be a positive sign for Christianity. There is value in the church being a small group of believers speaking to the problems of the world, just like the early church.

Holmes, Jr., Zan W. Encountering Jesus. Nashville: Abingdon, 1992.

A guide for people at differing stages of faith development using the model of Jesus as healer, justifier, sanctifier, liberator.

Hopewell, James F. Congregation: Stories and Structures. Philadelphia: Fortress Press, 1987.

This work was written to deal with basic day-to-day issues in the local church: who is there, who might be interested, and what is going on. It adds insight into the milieu of church life.

Hoyer, H. Conrad. Ecumenopolis U.S.A.: The Church in Mission in Community. Minneapolis: Augsburg Publishing House, 1971.

Two factors affecting churches are ecumenical action and new communities forming. This work analyzes the factors theologically, sociologically, and practically.

Jensen, Bonnie L. "Processes in Education for Mission." International Review of Mission 81 (January 1992): 91-96.

The author calls for committing ourselves to listen to other cultures and learn from them. She then offers a model for education based on study, action and worship.

Linn, Gerhard, ed. Hear What the Spirit says to the Churches: Towards Missionary Congregations in Europe. Geneva: World Council of Churches, 1994.

In more than two dozen congregational portraits, the ways the church in Europe understands their present context and how they are renewing their understanding of God's agenda for mission are given.

Messer, Donald E. A Conspiracy of Goodness: Contemporary Images of Christian Mission. Nashville: Abingdon Press, 1992.

Instead of dealing with current trends of marketing in the church, the author calls Christians to use the sources and resources of the gospel and the community.

Nelson, C. Ellis, ed. Congregations: Their Power to Form and Transform. Atlanta: John Knox Press, 1988.

A resource for lay and clergy to understand the dynamics of congregations so that spiritual energy within can be used to invigorate the congregation.

Neuhaus, Richard John. Speaking to the World: Four Protestant Perspectives, V.50 Washington, D.C.: Ethics and Public Policy Center, November 1983.

The author calls for a theological and ethical reconstruction of the church based upon its distinctiveness and its gospel, going beyond secularism and reinforced ecumenicism.

Neve, Herbert T. Sources for Change: Searching for Flexible Church Structures. Geneva: World Council of Churches, 1968.

This study booklet, developed for the Fourth Assembly of the World Council of Churches at Uppsala, 1968, discusses ecumenicism and suggests new forms for local parish ministry.

Simmons, Robert A. O Church Awake. North Quincy, Massachusetts: The Christopher Publishing House, 1969.

Written to be an instructional book for Evangelical Christianity, its premise is that the Church needs to stop sleeping, clean house of what slows it down, and meet the challenge of evil by showing the light of salvation to the unsaved.

Smith, Jr, Luther E. Intimacy and Mission: Intentional Community as Crucible for Radical Discipleship. Scottdale, Pennsylvania: Herald Press, 1994.

The author studies five religious communities, Church of the Messiah, Koinonia Partners, Patchwork Central, Sojourners and Voice of Calvary, for their strengths and struggles. A study of Christians in community that can be broadened through reflection to the local church.

Stumme, Wayne. ed. Bible and Mission: Biblical Foundations and Working Models for Congregational Ministry. Minneapolis: Augsburg Press, 1986.

Author begins with biblical perspectives on mission and then moves into inner-city, rural and cross-cultural church settings.

Vaughan, B.N.Y. Structures for Renewal: A Search for the Renewal of the Church's Mission to the World. London: A.R. Mowbray and Co. Ltd., 1967.

This Bishop of Honduras speaks to the disunity of the church and the need for reunion, before renewal for mission can be accomplished.

Warheit, George J. Acting on Mission: A Guide to Work and Witness in the Local Church. Philadelphia: Stewardship Council, 1991.

The thesis is the need to prepare for mission through evaluation of all the different areas of church life.

Whitlow, June. "Missions Promotion in the Local Church." Baptist History and Heritage 26, n.1 (1991): 13-18.

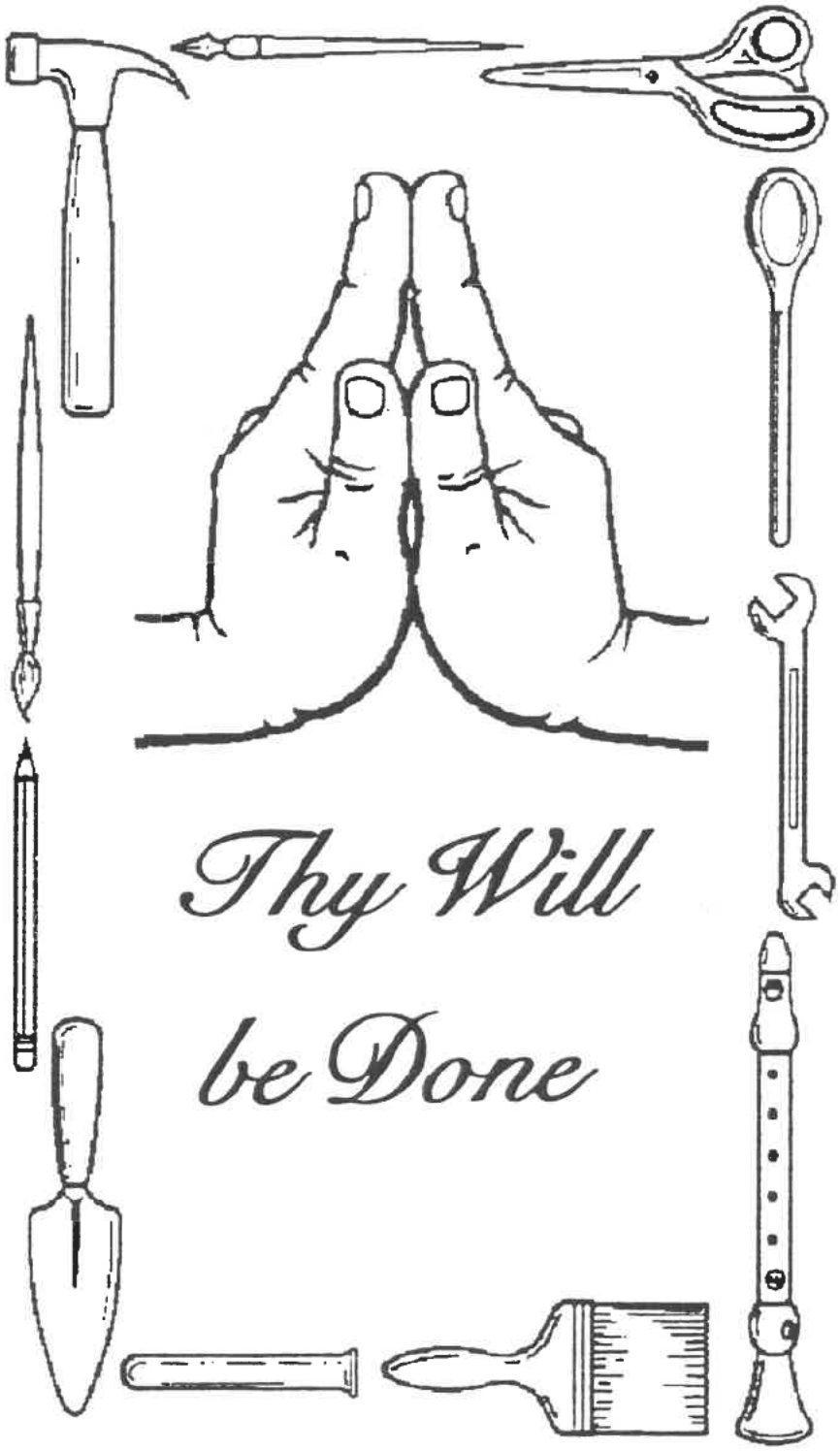
The local church cannot be obedient to God's will unless it is involved in world missions. Study and experience in mission must be a vital part of the program of the church.

SUMMARY

As I searched the individual topics of mission and prayer, the information was vast and complete. When I looked for connections between the areas of mission and prayer they were slanted toward either mission or prayer. If an author made a connection of prayer and mission, one was subordinate to the other. It is that void in the life of the local church that my project seeks to fill. I wish to hold mission and prayer together and integrate an appreciation for both in my congregations.

APPENDIX 1

NOTEBOOK COVER



BEGINNING SURVEY

NAME:_____

(for Pastor's use only)

Circle the number which corresponds to your understanding of the following statements:
(1 is low/no and 4 is high/yes)

I believe The Lord's Prayer is a:

1 2 3 4 daily prayer
1 2 3 4 teaching tool for children
1 2 3 4 vital part of my faith
1 2 3 4 help at times
1 2 3 4 worship prayer

Jesus taught this prayer because:

1 2 3 4 the disciples asked for it
1 2 3 4 Jesus thought followers needed it
1 2 3 4 it contains everything one should pray for
1 2 3 4 every teacher taught a prayer
1 2 3 4 it is a model/guide for praying

Being in Mission is:

1 2 3 4 service to others
1 2 3 4 taking an offering
1 2 3 4 sending out missionaries
1 2 3 4 what we do inside the church
1 2 3 4 what we do outside the church

Mission means:

1 2 3 4 spiritual growth
1 2 3 4 prayer in action
1 2 3 4 revitalization
1 2 3 4 evangelism
1 2 3 4 Women's work

1 2 3 4 I feel comfortable praying silently to God.
1 2 3 4 I feel comfortable praying out loud when I am by myself.
1 2 3 4 I feel comfortable praying out loud to God in a group.
1 2 3 4 I pray everyday.
1 2 3 4 I pray when there is a crisis.
1 2 3 4 I pray when things are going well.
1 2 3 4 I enjoy reading other people's prayers.
1 2 3 4 I find reading other people's prayers boring.
1 2 3 4 I like short prayers.
1 2 3 4 I like long prayers.
1 2 3 4 I believe my church is doing all it can to help others.
1 2 3 4 I believe my church can do more to help others.
1 2 3 4 I believe I am doing all I can to help others.

The first place for mission work is:

1 2 3 4 local
1 2 3 4 other countries

The weakness of Mission in my church is:

1 2 3 4 There is no weakness
1 2 3 4 lack of money/resources
1 2 3 4 not enough people involved
1 2 3 4 too many people know who gets helped
1 2 3 4 not enough work in the county
1 2 3 4 lack of information about needs
1 2 3 4 lack of communication from the project

I believe we pray in worship:

1 2 3 4 by letting the pastor lead us in prayer
1 2 3 4 by coming to the Communion Rail
1 2 3 4 too much
1 2 3 4 just the right amount

I believe we pray in Sunday School:

1 2 3 4 by letting the teacher lead us in prayer
1 2 3 4 too much
1 2 3 4 just the right amount

I believe the Prayer List in the bulletin is:

1 2 3 4 too long
1 2 3 4 unnecessary
1 2 3 4 an aid to my prayer life
1 2 3 4 a help to others in their prayer life
1 2 3 4 a reminder of the value of intercessory prayer
1 2 3 4 a help to those listed

If I could choose the mission for my church for 1996, I would choose

_____

_____

_____.

1990/1994 Demographic Report
Prince George County, Virginia

	1990 Census	1994 Update
Total Population	27,394	28,899
Total Households	8,250	8,696
Median Age	30.1	31.4
Median Household Income	$34,825	$38,950

1994 Population by Age	
0-4	7.9%
5-14	14.2%
15-24	17.9%
25-44	33.5%
45-64	19.5%
65-74	4.7%
75-84	2.0%
85+	0.4%
	100.0%

1994 Households by Income	
Less than $15,000	9.6%
$15,000-$24,999	15.8%
$25,000-$34,999	16.7%
$35,000-$49,999	24.3%
$50,000-$74,999	22.9%
$75,000-$99,999	7.2%
100,000-149,999	2.7%
150,000+	0.7%
	100.0%

1994 Population by Race	
Caucasian	67.0%
African-American	28.6%
Native American	0.4%
Asian/Pacific	2.4%
Other	1.5%
	100.0%
Hispanic Origin*	4.8%

1990 Year Structure Built (Occupied Housing Units)	
1989 to March 1990	3.9%
1985 to 1988	12.8%
1980 10 1984	13.2%
1970 to 1979	28.2%
1960 to 1969	17.1%
1950 to 1959	12.3%
1940 to 1949	6.0%
1939 or Earlier	6.5%
	100.0%

* Persons of Hispanic Origin may be of any race.
Income amounts are expressed in current dollars for 1990 and 1994.

1990 Occupation (Employed Persons 16+)	
Mgr/Professional: Exec/manager	9.8%
Professional	10.2%
Tech/Sales/Admin: Technical	4.2%
Sales	10.7%
Admin. Support	18.1%
Service:	
Private	0.1%
Protective	2.4%
Other	11.4%
Farming/Forestry	1.7%
Craft and Repair	14.4%
Operator/Inspector	8.4%
Transport/Moving	4.2%

1990 Households by Type	
Family Households	84.1%
Married Couple	70.7%
Other Family	13.4%
Male Householder	3.3%
Female Householder	10.1%
Non-family Households	15.9%
1 Person Households	13.5%
2+ Person Households	2.4%

1990 Occupancy Status and Tenure (Total Housing Units)	
Occupied	95.5%
Owner	65.7%
Renter	29.8%
Vacant	4.5%

Neighborhood Civic/Public Activity Report
Zip Code: 23842 Disputanta, Virginia

	1990 Census	1994 Update
Total Population	4,938	5,195
Total Households	1,693	1,783
Median Age	35.4	36.7
Median Household Income	38,189	42,281

	Expected # of Adults	%	PPI
Activities in Last 12 Months:			
Voted in Federal/State/ Local Election	2,042	51.7	110
Wrote letter to Media/ Elected Official	701	17.7	116
Active in Civic Issues	450	11.4	115
Engaged in Fund Raising	424	10.7	116
Worked as Volunteer (non-political)	649	16.4	115
Recycled Products	1,572	39.8	113
Participated in 1 to 4 Public Activities	2,348	59.4	108
Participated in 5+	303	7.7	116
Sports Activities			
Swimming	904	22.9	115
Team Sports	781	19.8	106
Tennis	214	5.4	96
Water Sports	1,149	29.1	116

Leisure Activities

Adults Education Courses	288	7.3	112
Aerobic Exercises	332	8.4	102
Backgammon/Chess/Word Games	698	17.7	108
Crossword Puzzles	681	17.2	105
Billiards/Pool	323	8.2	94
Cooking	691	17.5	107
Dancing	602	15.2	105
Health Club/Gym	328	8.3	99
Attended Theater	485	12.3	95
Photography	527	13.3	109
Attended Movies	2,082	52.7	105
Rented Video Tapes	1,739	44.0	112

Neighborhood Sports/Leisure Activity Report
Zip Code: 23881 Spring Grove, Virginia

	1990 Census	1994 Update
Total Population	1,746	1,853
Total Households	667	710
Median Age	34.6	35.8
Median Household Income	26,354	28,917

	Expected # of Adults	%	PPI
Activities in Last 12 Months:			
Voted in Federal/State/ Local Election	601	43.9	93
Wrote letter to Media/ Elected Official	164	12.0	79
Active in Civic Issues	113	8.3	83
Engaged in Fund Raising	116	8.5	92
Worked as Volunteer (non-political)	151	11.0	77
Recycled Products	385	28.1	80
Participated in 1 to 4 public activities	728	53.2	96
Participated in 5+ public activities	58	4.2	64
Sports Activities			
Bicycling	122	8.9	66
Bowling	147	10.7	89
Court Sports	55	4.0	52
Golf	86	6.3	63
Hunting/Fishing	360	26.3	134
Swimming	243	17.8	89
Team Sports	216	15.8	85
Tennis	38	2.8	49
Water Sports	296	21.6	86

Leisure Activities

Adult Education Courses	60	4.4	68
Aerobic Exercises	61	4.5	54
Backgammon/Chess/Word Games	161	11.8	72
Crossword Puzzles	202	14.8	90
Billiards/Poor	94	6.9	79
Cooking	182	13.3	82
Dancing	148	10.8	74
Health Club/Gym	56	4.1	49
Attended Theater	93	6.8	53
Photography	132	9.6	79
Attended Movies	525	38.4	76
Rented Video Tapes	481	35.2	89

Neighborhood Civic/Public Activity Report
Zip Code: 23875 Prince George, Virginia

	1990 Census	1994 Update
Total Population	7,713	8,392
Total Households	2,737	2,984
Median Age	34.1	35.3
Median Household Income	38,742	43,093

	Expected # of Adults	%	PPI
Activities in last 12 Months			
Voted in Federal/State Local Election	3,208	51.5	109
Wrote Letter to Media/ Elected Official	1,129	18.1	119
Active in Civic Issues	660	10.6	107
Engaged in Fund Raising	647	10.4	112
Worked as Volunteer (non-political)	983	15.8	110
Recycled Products	2,454	39.4	112
Participated in 1 to 4 public activities	3,698	59.4	107
Participated in 5+ public activities	465	7.5	112
Sports Activities			
Bicycling	998	16.0	119
Bowling	995	16.0	133
Court Sports	479	7.7	99
Golf	729	11.7	118
Hunting/Fishing	1,494	24.0	122
jogging	535	8.6	110
Outdoor Sports/Camping	1,565	25.1	129
Sidewalk Sports	2,565	41.2	110
Swimming	1,441	23.1	116
Team Sports	1,291	20.7	111
Tennis	354	5.7	100
Water Sports	1,856	29.8	119

Leisure Activities

Adult Education Courses	441	7.1	109
Aerobic Exercises	529	8.5	103
Backgammon/Chess/Word Games	1,123	18.3	110
Crossword Puzzles	1,141	18.3	112
Billiards/Pool	569	9.1	105
Cooking	1,094	17.6	108
Dancing	1,017	16.3	112
Health Club/Gym	552	8.9	106
Attended Theater	711	11.4	89
Photography	859	13.8	113
Attended Movies	3,401	54.6	109
Rented Video Tapes	2,809	45.1	115

These datum are based upon national propensities to partake in civic activities, applied to local demographic composition. Participation data were collected by Mediamark Research Inc. (MRI) in a nationally representative survey of U.S. households. This work is comprised of copyrighted and confidential material.

A PPI (Purchase Potential Index) measures the relative likelihood of the adults in the specified trade area to exhibit certain consumer behavior or purchasing patterns compared to the U.S. average. A PPI of 100 represents the U.S. average.

APPENDIX 2

BULLETIN INSERTS

THY WILL BE DONE
LENTEN WORKSHOP 1996[104]

Sunday evenings, 7-8:30 pm
Newville Church Social Hall
February 25, March 3, 10, 17, and 24
Child care provided.

Using "The Lord's Prayer" as the foundation, we will explore what it means to pray this prayer. We will also probe the "so what" of prayer. What response could or should we make to a prayer that is heard and answered?

This is not a typical Bible Study or Lenten Retreat. It is a time of study and a time of action. During each session we will begin work on a mission activity. Some of the mission work may be quick and easily completed; some may require much more time and work.

Bring your Bible! Come and see how different and fun a Lenten Workshop can be!

---

[104]This insert was included in worship bulletins on February 11,18, and 25, 1996.

February 25

Our Father, who art in heaven, hallowed be Thy Name
How important is it to know God's Name?
Is important that God knows my name?
Do we know our neighbor's names?

March 3

Thy Kingdom come, Thy Will be done,
on earth as it is in heaven
What is God's Will?
How do we pray?

March 10

Give us this day our daily bread
Just how good is God?
Please bring fruits and juice boxes.

March 17

And forgive us our trespasses,
as we forgive those who trespass against us
Do we really want to forgive?
We will receive a monetary offering for the Heifer Project.

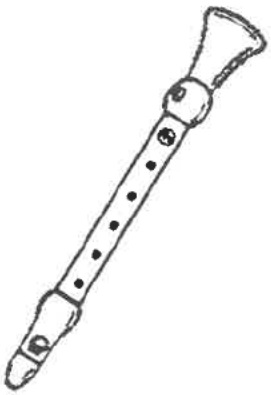
March 24

And lead us not into temptation, but deliver us from evil,
For Thine is the Kingdom, and the Power, and the Glory forever. Amen.
Have we cheapened temptation?
What does it mean to acknowledge God's Glory?

In Worship on March 30 we will celebrate the joy and wonder of God's Will doing and being in our world.

If you have any questions, please contact the pastor or any of these folks:

Gibby Elder	Carol Crawford	Charlotte Garrett	JoAnne Davis
Linda McAllister	Calvin Brockwell	Dorothy Stansell	Linda Maddra
Courtney Price	Brenda Schraner		



THY WILL BE DONE

LENTEN WORKSHOP 1996[105]

Sunday evenings, 7-8:30 pm

Newville Church Social Hall

March 3, 10, 17, and 24

Child care provided.

Bring your Bible--each night is different. Over 40 folks came last week. Are you ready for God's Kingdom to come?

Using "The Lord's Prayer" as the foundation, we are exploring what it means to pray this prayer, and probing the "so what." What response could or should we make to prayer that is heard and answered?

This is not a typical Bible Study or Lenten Retreat. It is a time of study and a time of action. During each session we work on mission action. Some of the mission work may be quick and easily completed, some may require much more time and work.

---

[105]Insert included in worship bulletin March 3, 1996.

(the back page)

March 3

Thy Kingdom come, Thy Will be done,
on earth as it is in heaven
How do we fit into "Thy Kingdom come"?
How should we pray that "God's Will be done"?

March 10

Give us this day our daily bread
Just how good is God?
Please bring fruits and juice boxes this evening.

March 17

And forgive us our trespasses,
as we forgive those who trespass against us
Do we really want to forgive?
We will receive a monetary offering this evening.

March 24

And lead us not into temptation, but deliver us from evil,
For Thine is the Kingdom, and the Power, and the Glory forever. Amen.
Have we cheapened temptation?
What does it mean to acknowledge God's Glory?

In Worship on March 30 we will celebrate the joy and wonder of God's Will doing and being in our world.

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Courtney Price	Brenda Schraner		

THY WILL BE DONE

LENTEN WORKSHOP 1996[106]

Sunday evenings, 7-8:30 pm

Newville Church Social Hall

Child care provided.

March 10

Give us this day our daily bread
Just how good is God?
Please bring fruits and juice boxes tonight

March 17

And forgive us our trespasses,
as we forgive those who trespass against us
Do we really want to forgive?
We will receive a monetary offering this evening.

March 24

And lead us not into temptation, but deliver us from evil,
For Thine is the Kingdom, and the Power, and the Glory forever. Amen.
Have we cheapened temptation?
What does it mean to acknowledge God's Glory?

---

[106]Insert included in worship bulletin March 10, 1996.

THY WILL BE DONE

LENTEN WORKSHOP 1996[107]

Sunday evenings, 7-8:30 pm
Newville Church Social Hall
Child care provided.

March 17

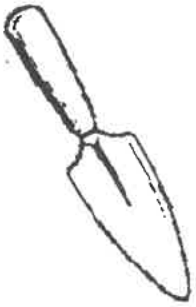
And forgive us our trespasses,
as we forgive those who trespass against us
Do we really want to forgive?
We will receive a monetary offering tonight

March 24

And lead us not into temptation, but deliver us from evil,
For Thine is the Kingdom, and the Power, and the Glory forever. Amen.
Have we cheapened temptation?
What does it mean to acknowledge God's glory?

---

[107]Insert included in March 17, 1996 worship bulletin.



THY WILL BE DONE

LENTEN WORKSHOP 1996[108]

Tonight, 7-8:30 pm

Newville Church Social Hall

Child care provided.

March 24

And lead us not into temptation, but deliver us from evil,
For Thine is the Kingdom, and the Power, and the Glory forever. Amen.

Have we cheapened temptation?
What does it mean to acknowledge God's glory?

Closing Worship will be held in the sanctuary.

Special thank you to: Calvin Brockwell, JoAnne Davis, Dorothy Stansell, Gibby Elder, Carol Crawford, Charlotte Garrett, Linda McAllister, Linda Maddra, and Courtney Price for serving as Context Associates; to Linda Eastep, Paula Eastep and Audrey Bain for fixing refreshments; to Brenda Schraner for serving as recording secretary; to Charlie Eastep and Madge Horne for caring for our children; and to all the participants who have so enriched this workshop.

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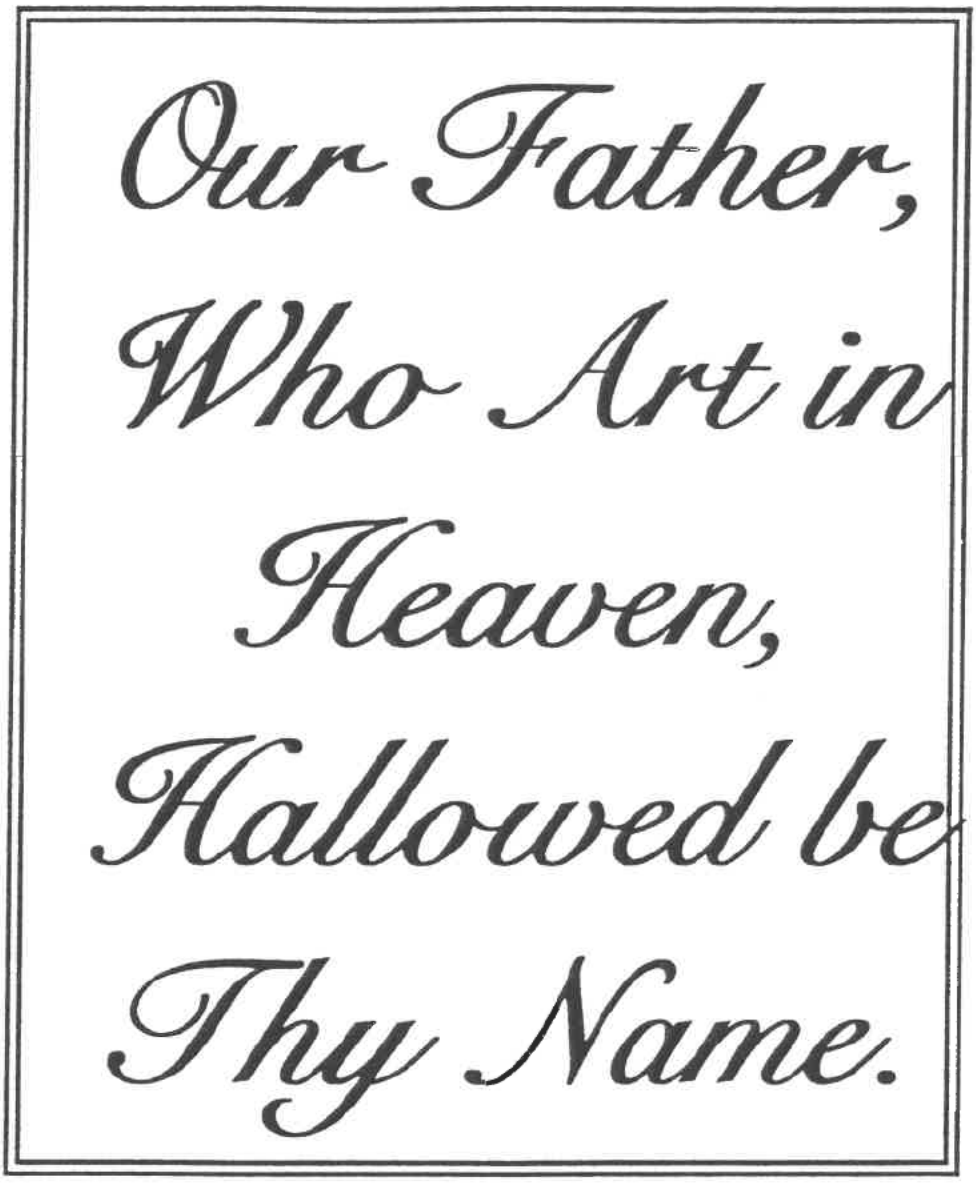
[108]Insert used in worship bulletin March 24, 1996.

Bulletin Cover February 25, 1996[109]



The United Methodist Churches
of the Prince George Charge
Sycamore, Newville and Salem
Pastor: Dorothy McNeer O'Quinn

[109]Bulletin Covers designed by Linda McAllister, a Context Associate.

Bulletin Cover March 3, 1996

Our Father,
Who Art in Heaven,
Hallowed be Thy
Name.
Thy Kingdom Come,
Thy Will be Done,
On Earth as it is in
Heaven.

The United Methodist Churches
of the Prince George Charge
Sycamore, Newville and Salem
Pastor: Dorothy McNeer O'Quinn

Bulletin Cover March 10, 1996

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread.

The United Methodist Churches
of the Prince George Charge
Sycamore, Newville and Salem
Pastor: Dorothy McNeer O'Quinn

Bulletin Cover March 17, 1996

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

The United Methodist Churches
of the Prince George Charge
Sycamore, Newville and Salem
Pastor: Dorothy McNeer O'Quinn

Bulletin Cover March 24, 1996

Our Father, who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, and the Power, and the Glory forever. Amen.

The United Methodist Churches
of the Prince George Charge
Sycamore, Newville and Salem
Pastor: Dorothy McNeer O'Quinn

APPENDIX 3

Charge Newsletter Articles

THE CALLING: PRINCE GEORGE CHARGE NEWSLETTER

February 1996 edition, Debra King, editor

Bible Study will not be held during the Lenten Season so everyone will have time to participate in our Lenten Study on Sunday evenings at 7:00 pm at Newville. Please mark your calendars now for February 25, March 3,10,17, and 24 for the Lenten Study of Prayer and Mission.

February 25th, the first Sunday of Lent, will begin a sermon series on "The Lord's Prayer."

THE CALLING; PRINCE GEORGE CHARGE NEWSLETTER

March 1996 edition, Debra King, editor

HEAR YE! HEAR YE!
Lenten Study and Workshop
starting Sundays, Feb. 25 7pm through March 24th
THY WILL BE DONE
Sunday evening, 7-8:30 pm Newville Church Social Hall
childcare provided.

Using "The Lord's Prayer" as the foundation, we will explore what it means to pray this prayer. We will also probe the "so what" of prayer.

What response could or should we make to a prayer that is heard and answered? This is not a typical Bible Study or Lenten Retreat. it is a time of study and a time of action.

During each session we will begin work on a mission activity. Some of the mission work may be quick and easily completed, some may require much more time and work.

Come and see how different and exciting a Lenten Workshop can be!

Dorothy

THE CALLING: PRINCE GEORGE CHARGE NEWSLETTER[110]

April 1996 Edition Debra King, editor

Want to make a difference in someone's life? Want to be "a doer of the Word, and not a hearer only" (James 2)? Then volunteer!

Very soon (watch your bulletin) we will meet at a home in Petersburg to bring a house up to standard. This house has no heating system or running water. This home is owned by two folks who go to work everyday -- but do not make enough to keep themselves fed, clothed, and the house in good repair. Will you help?

Want to get drugs out of the schools? Then get in the schools where volunteers are needed. Our charge is served by 3 elementary schools: North, Burrowsville, and Harrison. Dorothy has talked with the principals of these schools and they are delighted at the interest expressed during our Lenten Workshops. On the elementary level, readers, tutors, computer lab workers,and lunch companions are needed. You can become a School Pal!

Let Dorothy O'Quinn know how you would like to get involved and she will get you started!

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[110]In addition to the above articles, there were articles on the meals for county seniors, clothing drive, food drive, children's books drive, pre-school toy drive, Church World Service kits, Sycamore's Prayer Chain, and Sycamore's stew to help a member pay medical bills. The opportunities for mission increased 75% over the announcements in the March newsletter.

APPENDIX 4

LETTER TO CONGREGATION

February 16, 1996

Dear Friends,

I write to invite you to a very special Lenten Workshop, "Thy Will Be Done." Come, join the experience of not just learning, but of putting our words into action. Each night we will explore a portion of The Lord's Prayer. Then we will figure out way(s) to live out our prayer in mission with others.

"Thy Will Be Done" begins Sunday, February 25th at 7:00 pm at Newville Church, and runs each Sunday evening through March 24th. Childcare is provided.

If you have any questions, please feel free to call me, or any of the folks whose phone numbers I have listed.[111] These great people have been working with me on this workshop, so that it will be a blessing to us all.

See you February 25th.

In Jesus' Name,

Dorothy McNeer O'Quinn
Pastor

If you have any questions, please contact the pastor or any of these folks:

Gibby Elder	Carol Crawford	Charlotte Garrett	JoAnne Davis
Linda McAllister	Calvin Brockwell	Dorothy Stansell	Linda Maddra
Courtney Price	Brenda Schraner		

[111]For this document, phone numbers have been removed.

LETTER TO PASTOR-PARISH RELATIONS COMMITTEE

February 15, 1996

Dear Friend,

My heart was wondrously warmed during the Pastor-Parish Relations Committee meeting last month. I deeply appreciate your concern for me and my children's difficulties. At that time folks asked what could be done to lessen my level of stress. That request is the reason for this letter.

My Doctor of Ministry project begins on February 25! Everyone on the Prince George Charge is being invited to be part of "Thy Will Be Done", our Lenten Workshops. The workshops focus on "The Lord's Prayer" as a foundation of our faith, and what praying the prayer means in our everyday lives. We will meet at Newville Church (due to its central location on the charge) at 7:00 pm the Sunday evenings of February 25, March 3, 10, 17, and 24. The sessions will last at least ninety minutes. Child care will be provided.

I need your help. Please be in prayer for our Lenten Workshop and plan to participate. Talk it up in your church. It is not just some program written by someone far away that we will adapt the best we can. This workshop is being developed for the people of Sycamore, Salem and Newville churches. If you have any questions, or are asked any questions that you cannot answer, please feel free to call me.

Thank you for your prayers and your support. See you February 25th!

In Christ's service,

Dorothy McNeer O'Quinn

APPENDIX 5

CONTEXT ASSOCIATES

EVALUATION OF CONTEXT MEETINGS

SCALE 1 (no/low) to 4 (yes/high)

1 2 3 4 Material was clearly presented.

1 2 3 4 The session was well organized.

1 2 3 4 I felt free to express my thoughts and feelings.

1 2 3 4 I feel part of the process.

Please feel free to comment on any of the above or give other observations.

Date:_____

Signed:_____

APPENDIX 6

CONTEXT ASSOCIATES

EVALUATION OF WORKSHOPS

SCALE 1 (no/low) to 4 (yes/high)

1 2 3 4 Material was clearly presented.

1 2 3 4 The session was well organized.

1 2 3 4 I felt free to express my thoughts and feelings.

1 2 3 4 This workshop went as I expected.

1 2 3 4 I was comfortable with my level of involvement in this workshop.

1 2 3 4 I found the workshop interesting even though I knew the design, and what was coming.

The workshop bogged down (at what point)_____

_____.

The workshop moved too quickly through (what section)_____

_____.

I felt the turn out was

_____ poor

_____ good

_____ above average

_____ more than I dreamed

Before next week we need to work on_____.

Please feel free to comment further:

Date:_____ Signed:_____

APPENDIX 7

THY WILL BE DONE

EVALUATION OF LENTEN WORKSHOP

(by participants)

Please circle which session is being evaluated:

Session 1: Our Father

Session 2: Thy Kingdom Come

Session 3: Our Daily Bread

Session 4: Forgiveness

Session 5: Temptation and Evil

Signed:_____

(Only the Pastor will see this sheet)

SCALE: 1 (no/low), 2, 3, 4 (yes/high) Circle one number please.

1 2 3 4 The information given was interesting.
1 2 3 4 The information was useful.
1 2 3 4 Information was clearly presented.
1 2 3 4 The information was well organized.
1 2 3 4 I felt free to express my thoughts and feelings.
1 2 3 4 I now have a greater understanding of this part of The Lord's Prayer.
1 2 3 4 I feel good about the mission project I am/we are going to do.

Please feel free to comment of any of the above, or give other observations.

Question(s) concerning The Lord's Prayer or Mission I would like this workshop to address _____.

APPENDIX 8

FINAL LETTER AND SURVEY -- THREE MONTH REVIEW

July 21, 1996

Dear Friends,

It has been three months since our Lenten workshops, "Thy Will be Done," concluded. I appreciate your participation in the workshops and mission and your willingness to be part of my Doctor of Ministry project. There is one more piece I need to complete my final paper. Would you be so kind as to complete the enclosed survey and MAIL it back to me in the stamped envelope provided.

Thank you very much for all your prayers and assistance.

Blessings,

Dorothy McNeer O'Quinn

THY WILL BE DONE THREE MONTH REVIEW

Circle the number which corresponds to your understanding of the following statements: (1 is low/no and 4 is high/yes)

I believe The Lord's Prayer is a:

1 2 3 4 daily prayer
1 2 3 4 teaching tool for children
1 2 3 4 vital part of my faith
1 2 3 4 help at times
1 2 3 4 worship prayer

Jesus taught this prayer because:

1 2 3 4 the disciples asked for it
1 2 3 4 Jesus thought followers needed it
1 2 3 4 it contains everything one should pray for
1 2 3 4 every teacher taught a prayer
1 2 3 4 it is a model/guide for praying

Being in Mission is:

1 2 3 4 service to others
1 2 3 4 taking an offering
1 2 3 4 sending out missionaries
1 2 3 4 what we do inside the church
1 2 3 4 what we do outside the church

Mission means:

1 2 3 4 spiritual growth
1 2 3 4 prayer in action
1 2 3 4 revitalization
1 2 3 4 evangelism
1 2 3 4 Women's work

1 2 3 4 I feel comfortable praying silently.
1 2 3 4 I feel comfortable praying out loud when by myself.
1 2 3 4 I feel comfortable praying out loud in a group.
1 2 3 4 I pray everyday.
1 2 3 4 I pray when there is a crisis.
1 2 3 4 I pray when things are going well.

1 2 3 4 I enjoy reading other people's prayers.
1 2 3 4 I find reading other people's prayers boring.
1 2 3 4 I like short prayers.
1 2 3 4 I like long prayers.
1 2 3 4 I believe my church is doing all it can to help others.
1 2 3 4 I believe my church can do more to help others.
1 2 3 4 I believe I am doing all I can to help others.

The first place for mission work is:

1 2 3 4 local
1 2 3 4 other countries

The weakness of Mission in my church is:

1 2 3 4 There is no weakness
1 2 3 4 lack of money/resources
1 2 3 4 not enough people involved
1 2 3 4 too many people know who gets helped
1 2 3 4 not enough work in the county
1 2 3 4 lack of information about needs
1 2 3 4 lack of communication from the project

I believe we pray in worship:

1 2 3 4 by letting the pastor lead us in prayer
1 2 3 4 by coming to the Communion Rail
1 2 3 4 too much
1 2 3 4 just the right amount

I believe we pray in Sunday School:

1 2 3 4 by letting the teacher lead us in prayer
1 2 3 4 too much
1 2 3 4 just the right amount

I believe the Prayer List in the bulletin is:

1 2 3 4 too long
1 2 3 4 unnecessary
1 2 3 4 an aid to my prayer life
1 2 3 4 a help to others in their prayer life
1 2 3 4 a reminder to me of the value of intercessory prayer
1 2 3 4 a help to those listed

Did you keep a diary/journal? _____

Did you attempt or intend to keep a diary/journal? _____

If I could choose the mission for the church for 1996, I would choose

_____.

This project consisted of a sermon series for adults and one for children (including children's bulletins) on The Lord's Prayer, and five evening workshops and mission work.

What was most significant for you? Why?

What has been the most important part of the project for the church?

For the Charge?

Has "Thy Will Be Done" made a difference?

Additional Comments:

APPENDIX 9

IN GOD'S NAME
by Sandy Eisenberg Sasso
published by Jewish Lights' Publishing

(this book was read to open the first workshop)

(The words were printed so one could read aloud, and another show the illustrations.)

After God created the world all living things on earth were given a name. The plants and the trees, the animals and the fish, and each person, young and old, had a special name. But no one knew the name for God. So each person searched for God's name.

The farmer whose skin was dark like the rich brown earth from which all things grew called God SOURCE OF LIFE.

The girl whose skin was as golden as the sun that turned night into day called God CREATOR OF LIGHT.

The man who tended sheep in the valley called God SHEPHERD.

The tired soldier who fought too many wars called God MAKER OF PEACE.

The artist who carved figures from the earth's hard stone called God MY ROCK.

Sometimes the people who called God by different names were puzzled. They said, "Every living thing has a single name: the marigold, pansy and lily; the oak tree, sequoia and pine. God must have a single name that is greater and more wonderful than all other names."

Each person thought his name for God was the greatest. Each person thought her name for God was the very best. The farmer who called God SOURCE OF LIFE said, "This is the true name for God."

The girl who called God CREATOR OF LIGHT insisted, "This is the most splendid name for God."

The shepherd, soldier and artist believed they each had the perfect name for God... But no one listened. Least of all, God.

And so each person kept searching for God's name. The woman who cared for the sick called God HEALER. The slave who was freed from bondage called God REDEEMER. The grandfather whose hair was white with the years called God ANCIENT ONE. The grandmother who was bent with age and sorrow called God COMFORTER.

The young woman who nursed her newborn son called God MOTHER. The young man who held the hand of his baby daughter called God FATHER. And the child who was lonely called God FRIEND.

All the people called God by different names. They tried to tell one another that their name was the best, the only name for God, and that all other names were wrong. But no one listened. Least of all, God. And so each person kept searching for God's name.

Then one day the person who called God ANCIENT ONE
and the one who called God FRIEND
and the one who called God MOTHER
and the one who called God FATHER
all the people who called God by a different name came together. They knelt by a lake that was clear and quiet like a mirror, God's mirror.

Then each person who had a name for God looked at the others who had a different name. They looked into God's mirror and saw their own faces and the faces of all the others. And they called out their names for

God -- SOURCE OF LIFE -- CREATOR OF LIGHT --
SHEPHERD -- MAKER OF PEACE -- MY ROCK --
HEALER -- REDEEMER -- ANCIENT ONE --
COMFORTER -- MOTHER -- FATHER -- FRIEND --
all at the same time.

At that moment, the people knew that all the names for God were good, and no name was better than another. Then all at once their voices came together and they called God ONE.

Everyone listened.
Most of all, God.

APPENDIX 10

Mission Action Page

THY WILL BE DONE

Date: _____

Need: _____

What can I, or my church, or the charge do to meet the need?

Additional information needed?
Who will get it?

How soon can it start?

How long will it take?

Who needs to be involved?

APPENDIX 11

Scripture Work Sheet for Participant Notes

Are we FOR or WITH?

March 3, 1996

Matthew 25:31-46

Matthew 10:1, 7-14

Matthew 28:16-20

APPENDIX 12

Love Feast Information Sheet

THE LOVE FEAST[112]

The Love Feast, or Agape Meal, is a Christian fellowship meal recalling the meals Jesus shared with disciples during His ministry and expressing the koinonia (community, fellowship, sharing) enjoyed by the family of Christ.

Although the origin of the Love Feast in the early church is closely interconnected with the origin of the Lord's Supper, the two services became quite distinct and should not be confused with each other. While the Lord's Supper has been practically universal among Christians throughout church history, the Love Feast has appeared only at certain times and among certain denominations.

The modern history of the Love Feast began when Count Zinzendorf and the Moravians in Germany introduced a service of sharing food, prayer, religious conversation, and hymns in 1727. John Wesley first experienced it among the Moravians in Savannah, Georgia, ten years later. His diary notes: "After evening prayers, we joined with the Germans in one of their Love-Feasts. It was begun and ended with thanksgiving and prayer, and celebrated in so decent and solemn a manner as a Christian of the apostolic age would have allowed it to be worthy of Christ."

The Love Feast quickly became a feature of the Evangelical Revival and a regular part of Methodist society meetings in Great Briton and throughout the English speaking world. As Methodists immigrated to North America they made Love Feasts an important part of early American Methodism.

While Love Feasts became less frequent in the years that followed, they continued to be held in some places; and in recent years the Love Feast has been revived. Love Feasts have often been held at Annual Conferences and Charge Conferences, where persons may report on what God has been doing in their lives and on the hope and trust they place in God for the future. The Love

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[112]The United Methodist Book of Worship. Nashville: The United Methodist Publishing House, 1992, 581. An adaption.

Feast is also an important part of the practice of covenant discipleship groups. Christmas, new Year's Day, the weekdays of Holy Week, and the day of Pentecost are also fitting occasions for a Love Feast. A Love Feast may also be held during a congregational supper.

The Love Feast is most naturally held around a table or with persons seated in a circle, but it is possible to hold it with persons seated in rows or pews. A church sanctuary, social hall, or even a home is an appropriate setting for a Love Feast.

One of the advantages of the Love Feast is that any Christian may conduct it. Congregational participation and leadership are usually extensive and important, especially involving children.

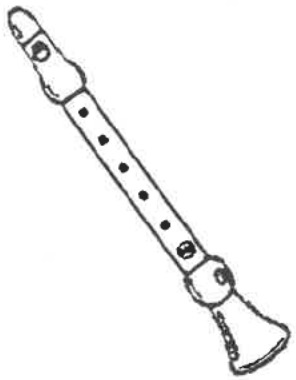
Testimonies and praise are the focal point in most Love Feasts. Testimonies may include personal witness to God's grace or accounts of what God has been doing in the lives of others. Praise may take the form of hymns, songs, choruses, or spoken exclamations and may vary from he relative formality of a regular worship service. Sometimes there is spontaneous singing and sharing in free and familiar conversation as the Spirit moves. Wesley counseled that all the above be done decently and in order.

Prayer is vital to a Love Feast. Prayers such as The Lord's Prayer and table graces may be either spoken or sung. Spontaneous prayer requests and hymns may come from the people. One or more persons may pray aloud, the others responding with Amen, Hallelujah, Praise the Lord, or other responses as the Spirit moves.

Scripture is also important. There may be scripture readings, or persons may read a Scripture verse as the Spirit moves. Each person may be invited to recite or quote a scripture verse as part of the Love Feast meal. There may be a sermon, an exhortation, or an address; but it should be informal and consist of the leader's adding personal witness to what spontaneously comes from the congregation.

Most Love Feasts include a sharing of food. It is customary not to use communion bread, wine, or grape juice because to do so might confuse the Love Feast with the Lord's Supper. The bread may be an ordinary loaf of bread, crackers, rolls, or a sweet or spiced bread baked especially for the service. The beverage is usually water, lemonade, tea, or coffee. Early Methodists commonly passed a loving cup with two handles from person to person, but later the beverage was served in individual glasses or mugs. The food is served quickly and quietly without interrupting the service.

The Love Feast may also be followed by a full meal, in which case persons or families may bring dishes of food for everyone to share. During the meal there may be informal conversation in Christian fellowship, or the leader may direct the conversation by suggesting matters of mutual concern, or there may be spontaneous witnessing and praise. If there is food left over, it may be taken as an expression of love to persons not present.



APPENDIX 13

PARTICIPANT INFORMATION SHEET

My hobby is _____.

I would be happy
_____ to share information
_____ to teach someone how to make/do it

My occupation is _____.

_____ I would not mind helping someone out if they need my expertise.
_____ My job is not one I can use in "the real world", but I can do _____.

I am at home during
_____ the morning
_____ the afternoon
_____ the evening.

I would be happy to provide transportation if needed.
I drive
_____ a car
_____ a van
_____ a pickup

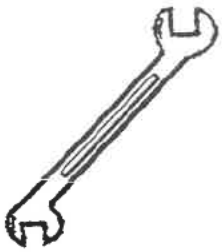
I would be happy to get involved with folks who have
_____ physical difficulties or disabilities
____ developmental or mental difficulties or disabilities

I believe the Holy Spirit is leading me to _____

Name: _____.

Address: _____.

Phone numbers:
Home _____ Work (if able to receive calls) _____



APPENDIX 14

CONGREGATIONAL INFORMATION SHEET

Please take a few moments and fill out the following information. This will enable our church to match people's needs witch your skills and interests. Thank you, Dorothy.

I am currently volunteering in

_____ a school
_____ a hospital
_____ emergency crew
_____ fire department
_____ Red Cross
_____ P.G. food and clothing bank
_____ other?_____

Check any of the following that apply:

_____ I would like to get more involved in helping folks within our church.
_____ I would like to help people in our community.
_____ I would like to help in our schools.
_____ I would like to feed hungry people.
_____ I would like to help folks have decent housing.
_____ I would like to get clothing to people in need.

My hobby is_____.

I would be happy

_____ to share information
_____ to teach someone how to make/do it

My occupation is _____.

_____ I would not mind helping someone out if they need my expertise.
_____ My job is not one I can use in "the real world", but I can do _____.

I am available during _____the morning, _____ the afternoon, _____ the evening.

I would be happy to provide transportation if need.

I drive _____ a car, _____ a van, _____ a pickup.

I would be happy to get involved with folks who have

_____ physical difficulties or disabilities
_____ developmental or mental difficulties/disabilities.

I believe the Holy Spirit is leading me to_____

_____.

(the back page)

Name:_____
Address: _____
Phone Numbers:
Home _____ Work (if able to receive calls) _____

APPENDIX 15

SIGN UP SHEETS

On three large sheets of paper (11" X 17") turned sideways, the following information was requested.

For the Work Team repairing homes in downtown Petersburg:

Name _____
Address _____
Phone number _____

what building skill(s) do you have? _____
what work are you willing to do? _____

For the School volunteers:

Name _____
address _____
phone number _____

what would you like to do?_____
best day of the week _____
best time of the day _____

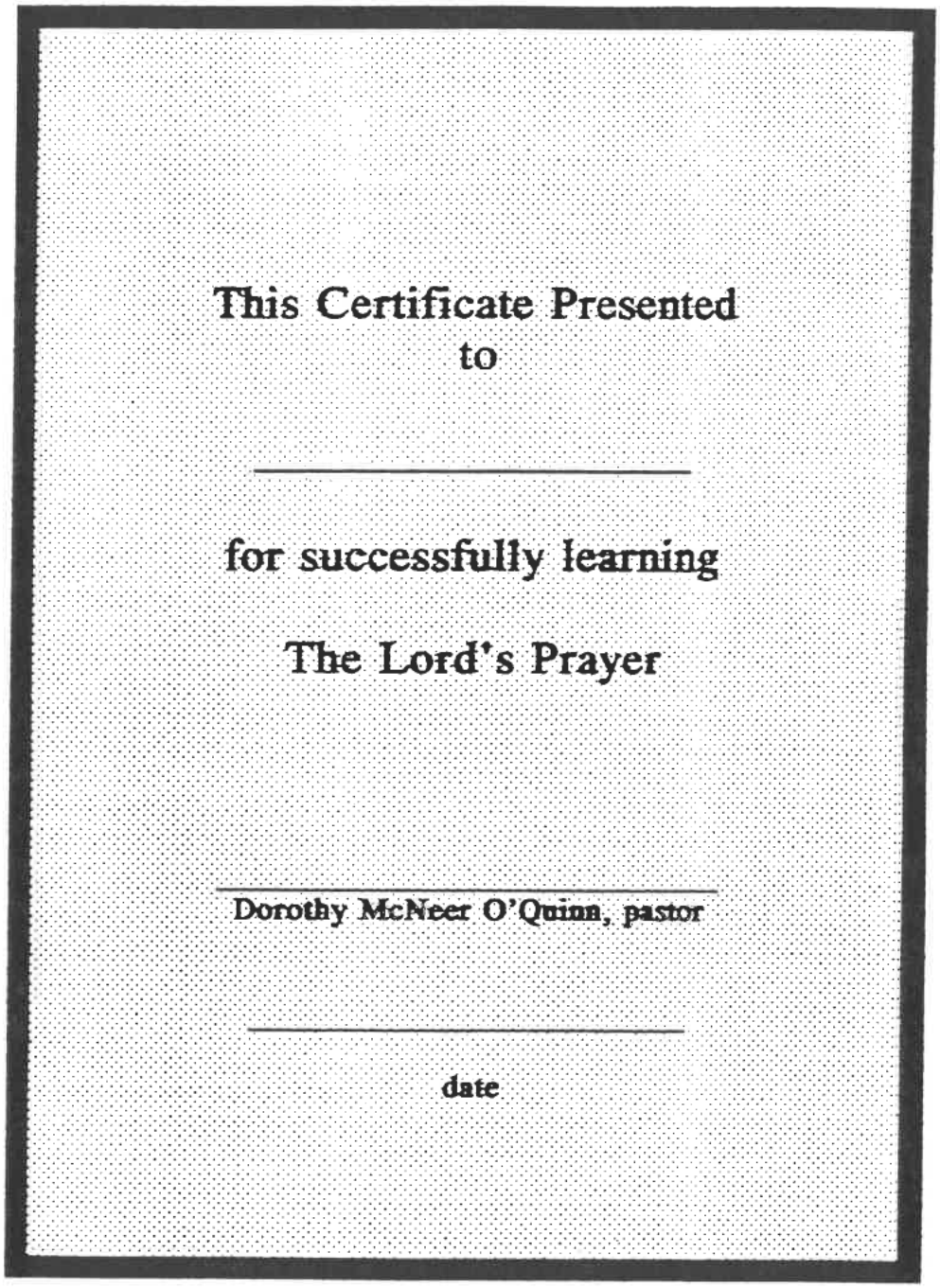
For the Feeding Program:

Name _____
address _____
phone number _____

willing to cook? _____
available to serve? _____

APPENDIX 16

Sample Children's Certificate



APPENDIX 17

March 27, 1996

Dear Friend,

Your participation in "Thy Will Be Done," our Lenten Workshops, has greatly enriched my life. I pray you have been blessed too. At our final meeting we talked about the temptations facing our charge, listing them on newsprint. We also discussed ways to deal with temptations. Due to time constraints I promised to mail them to you.

CHARGE TEMPTATIONS:

* division of 3 churches
* gossip
* the Mall
* sports
* small attendance
* discord among members
* other interests (fishing, lake...)
* not accepting change
* complacency
* short sighted-ness
* overlook problem..no hurt feelings
* members taken for granted
* relying too much on the minister
* covered dish dinners
* make excuses ("I do not have a talent.")
* (keeping) status quo
* personal life ahead of church life
* take easy way out
* leaving the work to the minister
* fast conclusions-no listening
* not supporting ALL church activities
* other things put before church criticize things going on around the charge
* charge administrative functions (Finance, Pastor-Parish Relations, Parsonage) are handled haphazardly--more thought needs to go into these important committees

* dilute church services (permissiveness accepted; watered down doctrine)
* instant gratification (the "I")
* "If not my way, I will not do..." ("then take my name off the role")

WAYS TO DEAL WITH CHARGE TEMPTATIONS:

* Prayer
* charge calendar
* listen
* set priorities--commitments
* think before speaking
* consider tone of voice
* positive attitude and energy
* voice our opinion, support the majority
* stop, think, listen, and do not jump to conclusions
* be willing to make changes
* be willing to give (in) a little
* asking minister what we can do to help
* work more with others
* eating less (maybe)
* pray and support each other
* pray and listen
* get our priorities straight
* love others
* discuss problems maturely

Prayerfully consider these two lists. With the guidance of the Holy Spirit, pick two ways you can deal with the temptations facing the charge. Then actively work to make those changes in your life and your relationships within your church and charge. I will also be working on solutions. Together we can overcome the temptations that are holding us back from doing God's Will.

Thank you for spending time and energy on this important part of charge life.

Blessings,

Dorothy McNeer O'Quinn

APPENDIX 18

WALL SLOGANS USED IN THE WORKSHOPS

Feb. 25	Our Father, who art in heaven, hallowed be Thy Name;
March 3	Thy Kingdom come, Thy Will be done, on earth as it is in heaven.
March 10	Give us this day our daily bread.
March 17	And forgive us our trespasses, as we forgive those who trespass against us.
March 24	And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

APPENDIX 19

RATING CHART FOR CONTEXT ASSOCIATES MEETINGS

	Session	1	2	3	4	5
	Respondents	4	8	7	8	7
Material was clearly presented.		3.8	3.5	3.7	3.6	3.7
The session was well organized.		3.8	3.5	3.5	3.7	3.7
I felt free to express my thoughts and feelings		4.0	3.8	3.7	3.7	4.0
I feel part of the process.		4.0	3.8	3.7	3.8	3.0

Meeting 1 2/7	a.	I really enjoyed our first meeting! You really had your act together Dorothy!!
	b.	I like you am excited after this session. I enjoy hearing other people's perspective about something as familiar as The Lord's Prayer. I was also excited for you because I think we'll give you plenty of thoughts and ideas to carry this project through to the completion of your degree.
Meeting 2 2/11	a.	This is a difficult session--no matter how well organized, the material is abstract.
Meeting 3 2/13		No comments
Meeting 4 2/18		No comments
Meeting 5 2/21		No comments

APPENDIX 20

RATING CHARTS OF CONTEXT ASSOCIATES FOR WORKSHOPS

Session	1	2	3	4	5
Respondents	8	7	8	6	9
Material was clearly presented	3.6	3.4	3.8	3.8	3.7
The session was well organized.	3.7	3.4	4.0	3.8	3.8
Free to express thoughts and feelings	3.8	3.4	4.0	3.8	3.0
This workshop went as I expected.	3.0	3.3	3.8	3.6	3.5
I was comfortable with my level of involvement in this workshop.	3.6	3.6	3.7	3.8	3.5
I found the workshop interesting even though I knew the design, and what was coming.	3.7	3.8	4.0	3.8	3.7

The workshop bogged down

Session 1 2/25	a.	getting the demographic point and the mission point--I think there may have been some confusion
	b.	Mission Action work sheet
	c.	demographics and what we need to do as a church
	d.	insider/outsider section
	e.	when we broke into groups--cramped seating, loud, noise was distracting
Session 2 3/3	a.	getting helpers
	b.	it flowed really well
	c.	I did not think it bogged down at all.
Session 3 3/10	a.	none
	b.	n/a
Session 4 3/17	a.	done

Session 5 3/24	a.	looking at doxologies

The workshop moved too quickly through

Session 1 2/25	a.	county and church needs
	b.	mission action (2 responses)
	c.	insider/outsider breakout groups
Session 2 3/3	a.	the "action" part. Our group did not get around to getting specific: To God/with God action items
	b.	attendance
	c.	n/a
Session 3 3/24	a.	group session

Session	1	2	3	4	5
I felt the turn out was					
poor					
good			2	1	
above average	1	5	4	3	2
more than I dreamed	7	2	4	1	5

Before next week we need to work on

Session 1 2/25	a.	Holy Spirit--where its leading us and to whom
	b.	space and logistics
	c.	how we can spread the individual groups out when we break into groups (NOTE: we removed the tables and circled up chairs)
Session 2 3/10	a.	praying

Please feel free to comment further:

Session 1 2/25	a.	more cold drinks; also we need to hammer home the "mission" intent that we expect
Session 2 3/3	a.	This session I felt went very well, lots of discussion and had "meat" to it.
	b.	workshop was better than expected
Session 3 3/10	a.	very meaningful service
Session 4 3/17	a.	I thought the direction we went in before folks nailed to the cross left them a little confused.
Session 5 3/24	a.	Could not have been more enriching, has helped me through a difficult time and helped so much in my prayer life.
	b.	not enough time to cover materials adequately
	c.	all in all the sessions went extremely well
	d.	This workshop went better than I expected.
	e.	I found the whole series stimulating!
	f.	I feel that I have a greater appreciation, understanding, and awareness of the Lord's prayer and I have truly enjoyed being a Context Associate.
	g.	lots of good comments on temptations and possible fixes.
	h.	I felt a little unsure of exactly how this session was supposed to go. Our planning meeting was several weeks ago and I could have used a little refresher.

APPENDIX 21

RATING CHARTS FOR PARTICIPANTS FOR WORKSHOPS

Session	1	2	3	4	5
Respondents	33	25	24	18	27
The information given was interesting.	3.8	3.7	3.8	3.8	3.8
The information was useful.	3.4	3.8	3.7	3.7	3.8
Information was clearly presented.	3.6	3.6	3.8	3.9	3.8
The information was well organized.	3.6	3.7	3.9	3.7	3.4
Felt free to express thoughts and feelings.	3.6	3.6	3.5	3.8	3.9
I now have a greater understanding of this section of The Lord's Prayer.	3.1	3.5	3.6	3.8	3.3
I feel good about the mission project I am/we are going to do.	3.1	3.3	3.5	3.6	3.1

Please feel free to comment on any of the above, or give other observations.

Session 1 2/25

a. I found it interesting that ALL concerns were about the "youth." Yet that is our GREATEST concern!

b. We did not really choose a particular mission just prayer and reflection on the needs. Feel somewhat uneasy talking with church members about some things I feel are problems.

c. No comment at this point. Very interesting. I got to see a lot of good friends and neighbors!

	d.	I think this is good but we need to follow through if this is to be successful.
	e.	not satisfied with missions
	f.	I am pastor's spouse so I felt less free to express. It was not a process issue as much as personal.
	g.	did not decide on mission project
	h.	very good
Session 2 3/3	a.	very good
	b.	clear presentation, not sure what I am going to do
	c.	Liked the way the groups were divided and organization was kept more "in tack" (to many friends can help lose the thought)
Session 3 3/10	a.	I am not directly involved in a mission project.
	b.	great fellowship, great testimonies
	c.	The time really goes by so fast. it is very enjoyable
	d.	I enjoyed the Mission Action update at the beginning of the session.
	e.	would be nice to have follow up classes on this
Session 4 3/17	a.	where there is a will, there is a way
	b.	when one way is blocked try another
	c.	silence needed at nailing of sins on the cross

Session 5 3/24	a.	These have been some of the best weeks of my life. The companionship and love that has grown out of this group as well as our knowledge is wonderful. Thanks to you and Praises to God. Amen.
	b.	very good
	c.	We could use more sessions like this--as a charge
	d.	very good
	e.	Thanks for accepting me as a visitor! Love in Christ
	f.	I feel that we all will grow after these meetings.
	g.	would like more help with feeling good about praying for or with others.
	h.	I have a greater knowledge and understanding of The Lord's Prayer, than ever before in my life.
	i.	Your presentation was great. I can see why your people love you!

Question(s) concerning The Lord's Prayer or Mission I would like this workshop to address.

Session 1 2/25	a.	getting the youth more involved in church
	b.	what is hallowing God's name
Session 5 3/24	a.	temptations

APPENDIX 22

RATING CHARTS FROM THREE MONTH REVIEW

COMBINED AVERAGE OF SCORES

CONTEXT ASSOCIATES

(1 is low/no and 4 is high/yes)

QUESTION	BEGINNING	CONCLUDING	%CHANGE
number of responses	10	7	(4.2)
Lord's Prayer:			
daily prayer	2.3	3.6	56.5
teaching tool for children	3.6	3.6	0
vital part of my faith	3.4	3.6	5.8
help at times	3.0	3.7	23.3
worship prayer	3.5	3.6	2.8
Jesus taught this prayer:			
disciples asked for it	3.0	4.0	33.3
followers needed it	2.8	3.5	25.0
contains all should pray	2.9	3.7	27.5
teacher taught prayer	1.2	3.0	150.0
model/guide for praying	3.6	4.0	11.1
Mission:			
service to others	3.9	4.0	2.5
taking an offering	2.2	2.5	13.6
sending out missionaries	2.9	3.3	13.7

done inside the church	2.8	3.4	21.4
done outside the church	3.4	3.8	11.7
Mission means:			
spiritual growth	3.6	4.0	11.1
prayer in action	3.6	3.5	(2.8)
revitalization	3.5	3.5	0
evangelism	3.6	3.8	5.5
women's work	1.1	1.2	(5.2)
Comfortable praying silently	4.0	3.8	(5.2)
Comfortable praying out loud alone	3.2	3.3	3.1
Comfortable praying out loud in a group	2.9	2.3	(26.0)
Pray everyday	3.5	3.0	(16.6)
Pray when there is a crisis	3.6	4.0	11.1
Pray when things are going well	3.1	3.6	16.1
Enjoy reading prayers	2.8	2.6	(7.6)
Find reading prayers boring	1.6	2.2	37.5
Like short prayers	2.9	3.6	24.1
Like long prayers	2.5	3.3	32.0
Believe church doing all it can to help others	1.7	2.1	23.5
Believe church can do more to help others	3.7	4.0	8.1
Believe I am doing all I can to help others	2.0	2.5	25.0
First place for mission work:			
local	3.9	4.0	2.5
other countries	2.9	3.3	13.7

Weakness of Mission in my church:			
no weakness	1.2	1.7	41.6
lack of money/resources	1.5	2.2	46.6
not enough people involved	2.4	3.7	54.1
too many people know who gets helped	1.7	2.2	29.4
not enough work in the county	1.6	3.5	29.6
lack of information about needs	2.7	3.5	25.0
lack of communications from the project	2.4	3.0	25.0
We pray in worship:			
letting pastor lead	3.4	4.0	17.6
come to Communion Rail	2.1	3.0	42.8
too much	1.2	1.7	41.6
just the right amount	2.4	3.0	25.0
We pray in Sunday School:			
letting teacher lead	2.6	3.3	26.9
too much	1.2	1.7	41.6
just the right amount	2.4	2.6	8.3
Prayer List in the bulletin:			
too long	2.4	3.0	25.0
unnecessary	1.3	1.5	15.3
aid to prayer life	3.2	3.7	15.6
help to others	3.1	3.7	19.3
reminder to me	3.4	4.0	17.6
help to those listed	3.9	4.0	2.5

If I could choose the mission for my church for 1996, I would choose

Beginning survey:

winning Santa to Christ
families in area
learning of needs and acting on them in county
food project
world service kits
cooperation
youth

Concluding survey:

helping those in need (2)
more children into Sunday School
more action on evangelism
Habitat for Humanity
helping the elderly

Did you attempt to keep a journal? yes 2 no 4

Did you keep a journal? yes 2 no 5

What was most significant for you?

feeding the elderly (3)
working together (2)
importance of prayer in meeting needs

What was most important for the church?

charge working together (3)
working in the community (2)
feeding the elderly
seeing needs and answering

What was most important for the charge?

working together (5)
working in the community
seeing needs and following through

Has "Thy Will Be done" made a difference? yes 7 no 0

Additional Comments:

"I think it drew the people together at that time from all three churches and the feeding has kept this going. We should be doing more of these projects!"

"I agonize daily over the fact that I cannot do more for others but I know my main mission is taking care of Mother and Molly and that must be my focus for the present. Thank you for allowing me to participate in your project."

"Are we going to start the emergency food supply for Newville? I think the prayer list is too long and stays too long. The italicized newer names are good, but I think the ones who have been on the list for a year should come off. Maybe just a verbal mention from time to time. Continue to encourage each congregation to mention names in services. This will add to participation from membership."

COMBINED AVERAGE OF SCORES

WORKSHOP PARTICIPANTS

(1 is low/no and 4 is high/yes)

QUESTION	BEGINNING	CONCLUDING	%CHANGE
number of responses	37	27	(37.0)
Lord's Prayer:			
daily prayer	3.3	3.5	6.0
teaching tool for children	3.4	3.7	8.8
vital part of my faith	3.4	3.9	14.7
help at times	3.4	3.5	2.9
worship prayer	3.7	3.8	2.7
Jesus taught this prayer:			
disciples asked for it	3.3	3.6	9.0
followers needed it	3.6	3.7	2.7
contains all should pray	3.5	3.2	(9.3)
teacher	2.4	2.7	12.5
model/guide for praying	3.9	4.0	2.5
Mission:			
service to others	3.7	3.9	5.4
taking an offering	2.6	2.7	3.8
sending out missionaries	3.4	3.5	2.9
done inside the church	3.1	3.4	9.6
done outside the church	3.7	3.8	2.7

Mission means:			
spiritual growth	3.7	3.7	0
prayer in action	3.8	3.7	(2.7)
revitalization	3.2	3.7	15.6
evangelism	3.8	3.7	(2.7)
women's work	1.9	1.8	(5.5)
Comfortable praying silently	4.0	4.0	0
Comfortable praying out loud alone	3.5	3.6	2.8
Comfortable praying out loud in a group	2.6	2.5	(4.0)
Pray everyday	3.9	3.9	0
Pray when there is a crisis	3.5	3.6	2.8
Pray when things are going well	3.7	3.7	0
Enjoy reading prayers	2.5	3.4	36.0
Find reading prayers boring	1.7	1.5	(13.3)
Like short prayers	3.1	3.2	3.2
Like long prayers	2.5	3.2	28.0
Believe church doing all it can to help others	2.2	2.4	9.0
Believe church can do more to help others	3.6	3.3	(9.0)
Believe I am doing all I can to help others	2.4	2.5	4.1
First place for mission work:			
local	4.0	3.8	(5.2)
other countries	2.6	2.2	(18.1)

Weakness of Mission in my church:			
no weakness	2.1	1.8	(16.6)
lack of money/resources	2.4	2.5	4.1
not enough people involved	3.4	3.6	5.8
too many people know who gets helped	2.1	2.4	14.2
not enough work in the county	2.5	2.6	4.0
lack of information about needs	3.1	3.1	0
lack of communications from the project	2.9	2.9	0
We pray in worship:			
letting pastor lead	3.4	3.7	8.8
come to Communion Rail	2.9	3.4	17.2
too much	1.2	1.6	3.3
just the right amount	3.0	3.0	0
We pray in Sunday School:			
letting teacher lead	3.4	3.6	5.8
too much	1.5	1.3	(15.3)
just the right amount	2.8	2.9	3.5
Prayer List in the bulletin:			
too long	2.3	2.1	(9.5)
unnecessary	1.6	1.2	(33.3)
aid to prayer life	3.5	3.7	5.7
help to others	3.6	3.7	2.7
reminder to me	3.7	3.8	2.7
help to those listed	3.6	3.9	8.3

If I could choose the mission for my church for 1996, I would choose...

Beginning survey:[113]

local (4)	work in the county
evangelism (4)	children
involve youth (3)	whatever I can
outreach to others (2)	improve housing
get more involved	increase membership
get prayer chain going again	local families
increase space so more workshops can be held	young single families
	adopting class in local school

Concluding survey:

visiting and feeding elderly and shut-ins (3)	fund raising
	better communications
community awareness and service (3)	bring people together
	updating prayer list
lead more people to church (2)	youth oriented programs
local (2)	more special services
brochure for visitors	spiritual enrichment events
children	

Did you attempt to keep a journal? yes 6 no 17

Did you keep a journal? yes 2 no 19

What was most significant for you?

teaching on prayer (4)	lay participation
input from all groups (2)	the teacher

[113]Number signifies the number of persons providing agreeing responses.

seriousness and power of group prayer (2)
togetherness (2)
attendance
better understanding of prayer

What has been the most important part of the project for the church?

learning and participation (6)
working together (4)
realizing needs in community (2)
feeding the elderly
openness
enthusiasm
helping those in need
the teachings

What has been the most important part of the project for the Charge?

working together (8)
fellowship and participation (2)
feeding the elderly
seeing needs and helping
support

Has "Thy Will Be Done" made a difference? yes 16 no 0

more meaningful prayer life (2)
stopped worrying about things cannot change
new projects (2)

Additional Comments:

"'Thy Will Be Done' elevated my spiritual life and gave me strength to continue on with my caregiving and when Mom died in June, I was faced with a very sick friend who died one month later. I thank Debra for inviting me to this workshop. Lent was a busy time with services at the church also. May God bless you with a wonderful paper."

"The program/seminar series seems very simple -- this should not be confused with not being well planned or reasoned out. So much of the work went into making these weeks fit into the life of the average participant. That was the strength of 'Thy Will be Done.'"

"I would like Sycamore to interact more besides just Sundays. I feel the church folks need to wake up: perhaps Revival Services; teams work toward getting new members, a church brochure as a handout."

"We need more workshops to help each member and the church which is everyone to learn to be real disciples, servants or witnesses!!"

"Need more participation in each church and whole charge in services, special events -- more involvement."

"Need more praising of the Lord."

"Maybe instead of teaching you could give some good, old-fashioned, preaching services sometimes. I think we all need it."

"I grew in my faith by attending these workshops. I feel more comfortable talking to the members of our sister churches on the charge about our needs as well as theirs. I have a greater desire to become more involved with the needs of Newville church and the needs of families outside our area."

"Together we can accomplish much. Divided we may fall. God always does his part. We must step out in faith and be willing to help where needed. My prayer is for all people to realize the importance of God in our lives, church, and community. I cry when I think of the disasters of the last two weeks to innocent people of all countries."